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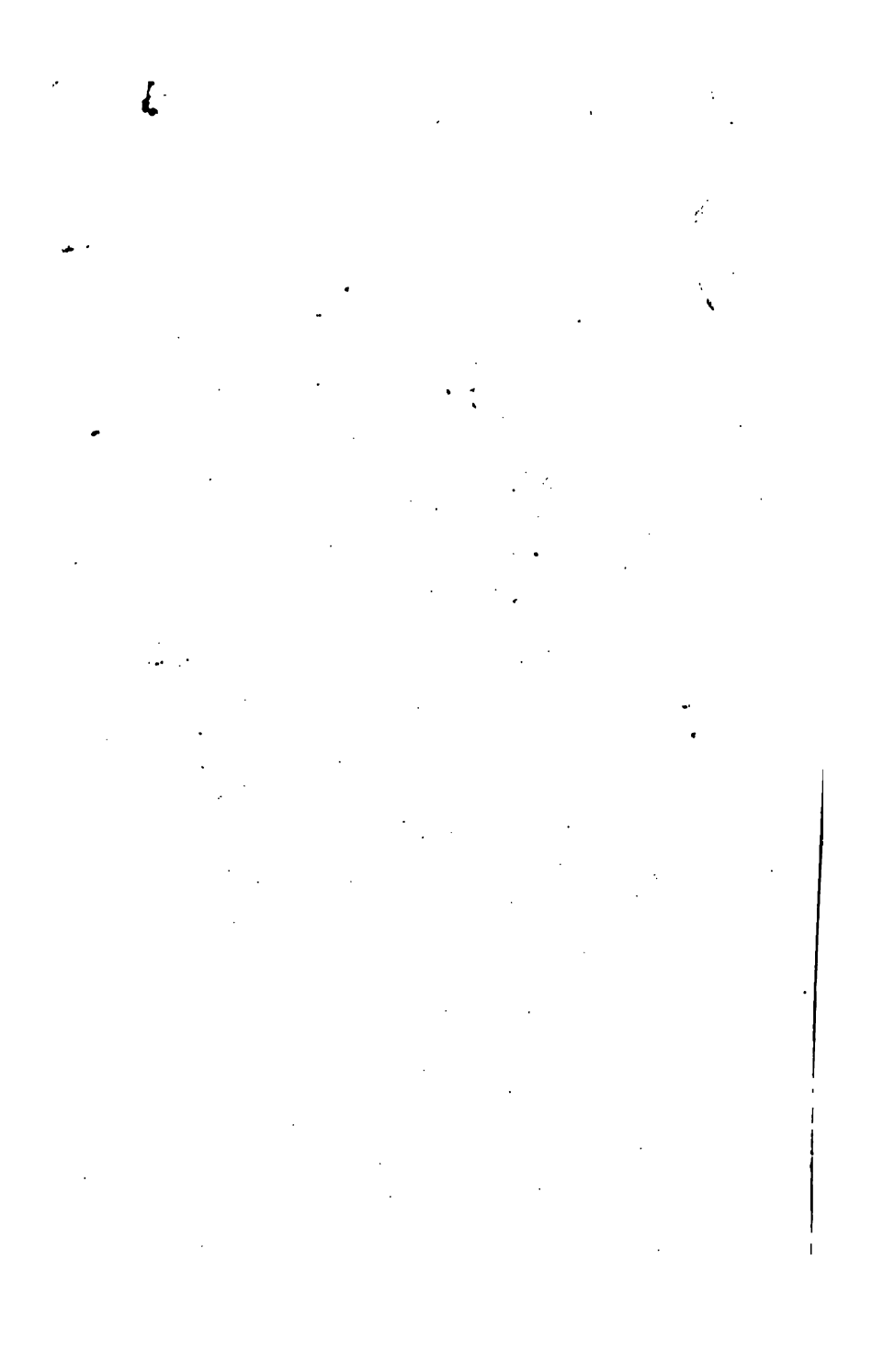
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History
of the
Congregational
Church
COCKERMOUTH

W. Lewis.



HISTORY
OF THE
CONGREGATIONAL CHURCH,
COCKERMOUTH:

BEING SELECTIONS FROM ITS OWN RECORDS.

BY

W. LEWIS.

ENTERED AT STATIONERS' HALL.

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TO THE
CHURCH AND CONGREGATION
ASSEMBLING FOR WORSHIP
AT THE
Tower Meeting,
COCKERMOUTH:

THIS HISTORY OF THEMSELVES
IS, WITH MUCH AFFECTION,

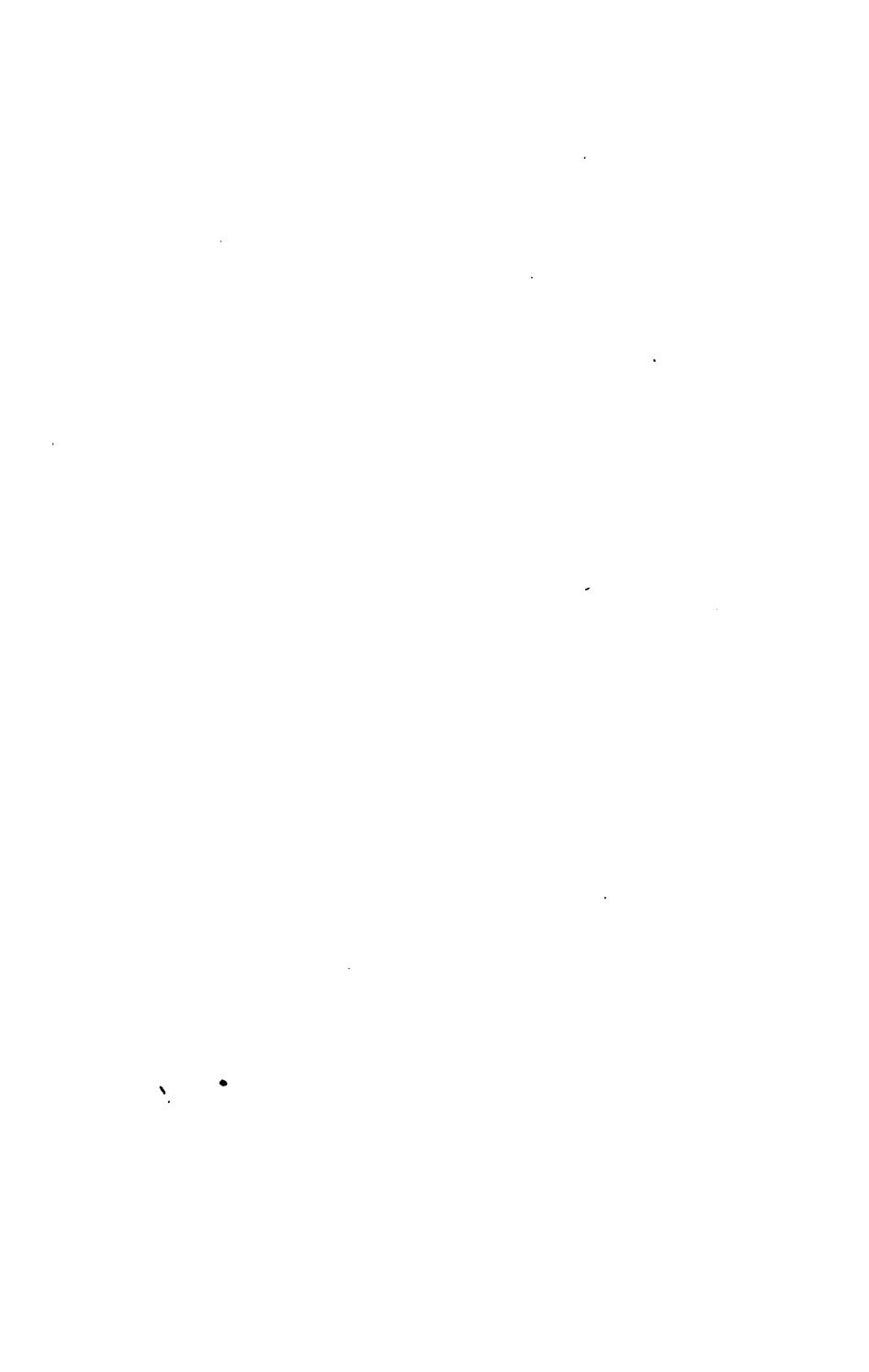
Dedicated

BY THEIR PASTOR.

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P R E F A C E .

THIS little book is written for the use, chiefly, of the Independent Church and Congregation at Cocker-mouth. It is their own history, and relates to those times, in which their predecessors, by prayer, and passive resistance to unrighteous laws, nobly bore a part in obtaining for us those civil and religious liberties which we now enjoy.

A bare report of what the Church Book contains, has been carefully avoided, and the *words themselves*, of the first Pastor, have been transferred to these pages.

The inflexible maintenance of discipline by this church and its Pastor, at a time when opposition from an ungodly world, and from ecclesiastical tyranny, might have dictated *connivance*, is worthy of special note.

The Extracts show a few cases of discipline, in which, to guard their moral integrity, and preserve their spiritual life, they did not hesitate, *even while informers, like beasts of prey, were prowling around them*, to concur in the sentence of excommunication—according to the law of Christ. Other cases of discipline are given, in which it will be seen that the church and its Pastor were favourable to *Councils of Advice*.

Few thoughtful minds, probably, will rise up from a perusal of these simple statements, without feeling, to

ii.

some extent, in sympathy with that spirit of endurance and piety, by which they are pervaded. Many of them, and a few others which are omitted in this history, were published without comment, by Southey, thus showing the interest he felt in the Records from which they were obtained.

In addition to those sources of information which are noticed elsewhere, the author acknowledges himself indebted to an Essay on Puritanism, by Peter Bayne, Esq., to Neal's History of the Puritans, to Palmer's Non. Mem., to the Library of Useful Knowledge, and to Mr. Larkham's MSS., which have been kindly lent by Mr. Fawcett, of Stanwix, Carlisle.

He must express his particular obligations to the kindness of his friend, the Rev. Angus Galbraith, of Whitehaven, who looked through the MS. (Part 1), and suggested a few alterations, which have been adopted. Writing under date February 2nd, 1870, Mr. Galbraith says:—"I must sincerely thank you for the pleasure I have derived from the perusal of your MS. It is a truly interesting and valuable record of the principles of our Nonconformist forefathers in Cumberland, and of their heroic sufferings and struggles to maintain them. An acquaintance with these principles, struggles, and sufferings is much needed by our Cumberland churches of the present day, as it could not fail to have an invigorating influence on their rather enervated energies. Our Congregationalism needs bracing, and I know no better tonic than such a history as that which the Cockermouth Church Book so simply narrates. . . . I shall look forward with great interest to the publication of the MS."



Part 1.

CHAPTER I.

Rev. Thomas Larkham, M.A.—Formation of Congregational Church, Cockermouth—Mutual agreement of first members—Confession of faith—Choice of Officers—Church's self-dedication to God—First Communion—Numerical increase—Ordination of Officers.

INDPENDENT Nonconformity in Cumberland claims an early existence, its first church having been constituted in the middle of the 17th Century. This event took place in the Borough of Cockermouth, through the blessing of God on the counsel and action of the Rev. Thomas Larkham, M.A., Vicar of Tavistock, Devonshire.

This worthy man was born at Lyme Regis, Dorsetshire, August the 17th, 1601. He was educated at Jesus College, Cambridge, and was first settled at Northam. Thoroughly puritan, he was exposed to "vexatious prosecutions," and in a short period, "almost all the courts of England" were familiar with his name; and could testify to his sufferings. The Star Chamber, and the High Commission Court, held him at the same time with-

in their grasp. A suit was promoted against him in the Consistory Court of Exeter, for the alleged crime of slander, he having reproved "an atheistical wretch" by dealing with him as "an atheist" in his endeavour to bring him to a better state of mind.

"Pursuivants came upon him, one upon the back of another, till at last, by the tyranny of the Bishops and the tenderness of his conscience, he was forced into New England."

A cotemporary, Robert Blake, born in the adjoining County of Somerset, and resident there, was opposed equally with Mr. Larkham to "the domineering scheme of church government, which the Court and Prelacy were then endeavouring to carry into practice." These two men were nearly of the same age, and they both felt, most keenly, "the severe and intolerant proceedings" of Laud in whose diocese they lived. *Mr. Larkham* was at length driven into exile, *Mr. Blake*, into the Parliamentary Army. When at Oxford, Mr. Blake was anxious to obtain a fellowship, but the Warden, Sir Henry Savile, opposed him on the ground that he was not "tall enough"! Though too short for a fellowship, yet he was discovered to be tall enough for a captaincy in the army, and afterwards, for the post of Admiral; in which office he overcame the naval forces of Van Tromp.

When, or with whom, Mr. Larkham emigrated to New England, is unknown, but he speaks more than once of "November 14, 1642," as the date of his return from exile. After his return he accepted an appointment as Chaplain to the regiment of Sir Hardress Waller; and was chosen by the inhabitants of Tavistock, as their minister; the noble earl of Bedford promising to present and pay the man of their choice.

At Tavistock his labours were productive of the fruits of righteousness; indeed they were crowned with more than ordinary success. A gentleman, whose name was Wilcox, of Linkinborn in Cornwall, went to hear him on one occasion, merely with the design of diverting himself, but he left "pricked at the heart"; and, ever after, he cherished a particular respect for Mr. Larkham.

Scurrilous pamphlets were written against him by one Mr. Watts, who, some time after, openly professed his sorrow, and begged forgiveness. Writing in his Journal, under date Nov. 30th, 1658, Mr. Larkham says:—"I had sight of Watts his second booke, very sinfull and abusive. I do humbly spread it before the Lord." On the death of Mr. Larkham, Mr. Watts could not forbear expressing a wish that his soul were in the place of that of Mr. Larkham—whose memory he respected till his latest hour. In his Will, in which he settled an estate in the hands of trustees for pious uses, he called his own pamphlets "idle and wretched," adding that he "wrote them in his youthful years, and did not stick to cast dirt on others for the clearing himself."

"Thus farre," writes Mr. Larkham in 1653, "the Lord hath holpen me and hath delivered me from all my fears, troubles, and dangers. By him I have leaped over many walls and have skipped over many craggy mountains, O remember thy greate name in England and thy poore despised handfull in Tavistocke. This present first of Junne I write these lines. This day twelve moneth I had the doores of the Parish Church shutt up agt. me by Hawsworth, a sad * trooper in the King's army, chosen the Sattr (day) before to be churchwarden, and confirmed by Glanville and others. I have been this year exceedingly persecuted by arrests, in the Comittee for plundered

* i.e. Steadfast.

ministers, by enditement for a supposed Riott with divers of my brethren to the expense of at least £50 charges ; Yet, out of all the Lord hath delivered me ; blessed be his name."

"Jan. 18th, 1661. I was made a prisoner by Col. Howard, and had a guard of six soldiers put into my house, and the Monday following was conveyed by Sixty troopers to the Provost Marshall at Exeter and returned not until April the 11th. Eighty four days in all. Divers men and women sent tokens of their love to me, the which I wrote out and cannot now find. The Lord grant that it may be for the furtherance of their profit and abound to their account respectively. Thou Lord knowest them by name and what they did in " (the) "way of communicating with mine affliction."

Mr. Larkham was ejected in the year 1662, by the Act of Uniformity, and died at Tavistock in 1669, aged 68, lamented by pious persons of all persuasions in those parts. "He was a man of great sincerity, strict piety, and good learning." Notwithstanding his many excellencies, he, for some time before his death, dared not "stir abroad for fear of a jail ;" and even after death, so bitter was "the malice of some," that they endeavoured to prevent his burial within the walls of the church. But the Earl of Bedford interfered through his Steward, and a resting place was found for the body of the good old man in that part of the chancel which belonged to his Lordship's family.

Mr. Larkham published Sermons on the Attributes of God, on the Wedding Supper, and on Paying Tithes.

His sentiments on the Ejection of the Two Thousand in 1662, are preserved in the following lines :—

"The saddest week that ever England saw
Witnesses slain by virtue of a law

* * * * *

Yesterday ended godly men's preaching
That do refuse traditions of men's teaching,
Enter the mattins of Bartholomew.

O God, shall wicked men put out our light?

* * * * *

Descend (our Joshua) with all thy might,
And set thy churches and cause now at right.
Bless me and mine the following year I pray,
Come Lord and comfort me, O come away;
Thou know'st all things, thou know'st that I abhor
My worthless self for serving thee no more."

Mr. Larkham had four children, Thomas, Patience, George, and Jane, who all lived to maturity, and married. George became the Incumbent of All Saints' Church, Cockermouth, and the first Pastor of the Independent or Congregational Church in that town; which offices he held at one and the same time.

We have no means of ascertaining the circumstances which brought Mr. Larkham into Cumberland, but there is ample evidence of his connection with Cockermouth in 1651; though he was the father of Nonconformity in this county, yet, it is not with him, so much, that we have to do, as with his gifted son, GEORGE.

The earliest records of the church, in the handwriting of George Larkham, have been preserved, the following extracts from which,—with the contractions in the original expanded, and spelling modernized,—will be read with interest:—

Oct. 2, "The foundation of this particular church was 1651. laid in the town of Cockermouth, the day and year mentioned in the margin, through the insti-

gation of Mr. Thomas Larkham, Pastor of the Church of Christ, at Tavistock, in Devon—a blessed instrument in promoting and furthering so good a work.”

“The foundation stones, *i.e.* the first stones of this house of God, I Tim. iii., 15, were these seven poor unworthy ones:—GEORGE LARKHAM, GEORGE BENSON, ROGER FIELDHOUSE, THOMAS BLETHWAITE, JOHN WOODS, RICHARD BOWES, and THOMAS JACKSON, These Seven, after solemn invocation of God, and mutual satisfaction each in other, agreed in the ensuing humble confession and engagement:—

‘We poor worms, lost in Adam, being by the grace of God, through the Spirit, called to be saints, conceiving it to be our duty to observe gospel ordinances, for the future do agree together to walk as a people whom the Lord hath chosen, in holy communion of saints; and we do mutually promise to watch over one another in the Lord, and to do all such things, according to our best light, that are required of a church in order, and to submit to our lawful officers that shall be chosen out from among us. And this, in the presence of the Lord, we resolve and promise, hoping that of His goodness and according to His wonted dealing with His people, He will carry us on to His praise.’

This was signed by the Seven persons before named with their own hands, the day and year above set down. At the same time, these things were assented to and agreed upon, namely:—

I.—That there are to be ordinances in the Church of

Christ to His second coming, I Cor. xi., namely, *Baptism and the Lord's Supper.*

II.—That these ordinances which are to be in the church, are not to be administered by *private* christians, but there must be lawful officers for the administering of them.

III.—That the lawful officers of the church are,

1. Negatively; not the Hierarchy, namely, Archbishops, Bishops, Diocesans, &c., and therefore, there is a renouncing of them; and withal, a readiness to give satisfaction, as to former failings on that account, to the people of God.

2. Affirmatively; the Church of God ought to be ordered by *Scriptural* Bishops, and Deacons; and more particularly we hold that there are two sorts of Bishops or Elders in the church—Teaching and Ruling. But for this latter distinction we give liberty to every one to walk according to his light.”

Thus was formed the first Independent Church in Cumberland; a light was kindled which Charles II. tried to extinguish and could not; a power was set in motion which persecution failed to arrest, and which, after the lapse of two centuries, is operating in various modes and places, on the side of truth and righteousness.

“Many other things were then agreed upon and declared, the records of which have been lost; only this may be known to all that shall meet with this record,—That for the faith and judgment of this Church, as to discipline, &c., it is the same with that drawn up by the Elders and Messengers of the Churches, met at the Savoy in London, Oct. 14, 1658, in which meeting they had their Pastor, George Larkham.”

“Know therefore that, that Confession of Faith, and the expressed judgment of the meeting touching order, is owned by this particular church. It was read amongst us at Thornthwaite Chapel, in Crosthwaite Parish, and assented to.

The Assembly's Catechism, being the same in substance as the Savoy Confession, Congregationalists, from the days of Mr. Larkham, have accepted it as a compendium of their own faith. But the Savoy Conference added to their Confession, a Chapter of discipline which they entitled, “Of the institution of Churches, and the order appointed in them by Jesus Christ.” It contains the following things:—

“That every particular Society of visible professors agreeing to walk together in the faith and order of the Gospel is a complete church, and has full power within itself to elect and ordain all church officers, to exclude all offenders, and to do all other acts relating to the edification and well-being of the church.”

“That the way of ordaining officers, that is, pastors, teachers, or elders, is after their election, by the suffrage of the church, to set them apart with fasting and prayer, and imposition of the hands of the Eldership of the church, though if there be no imposition of hands they are nevertheless rightly constituted ministers of Christ; but they do not allow that ordination to the work of the ministry, though it be by persons rightly ordained, does convey any office-power without a previous election of the Church.”

“That no persons may administer the Sacraments but such as are ordained and appointed thereunto. Nor are the pastors of one church obliged to administer the Sacraments to any other than to the members of that church to

whom they stand related in that capacity. Nor may any person be added to the church, as a private member, but by the consent of the church, after a confession of his faith, declared by himself, or otherwise manifested."

"They disallow the power of all stated Synods, Presbyteries, Convocations, and Assemblies of Divines, over particular churches; but admit, that in cases of difficulty, or difference relating to doctrine or order, churches may meet together by their messengers in Synods or Councils, to consider and give advice, but without exercising any jurisdiction."

"And lastly, they agree that churches, consisting of persons sound in the faith, and of good conversation, ought not to refuse communion with each other, though they walk not in all things according to the same rule of church order; and if they judge other churches to be true churches, though less pure, they may receive to occasional communion such members of those churches as are credibly testified to be godly, and to live without offence."

We have Mr. Larkham's own testimony that this Chapter of Discipline and the Savoy Confession, expressed his views, and those of the church of which he was Pastor, from the commencement; and that in the year 1658, they were "read amongst us at Thornthwaite Chapel and assented to." This destroys, at once, every vestige of opinion that this church was Presbyterian.

"Further we do own those practices of baptizing the children of covenant believers, and of singing psalms, though we do not judge that, those that are dark as to these practices, as to the lawfulness of them, are therefore to be excluded from our communion."

"Having thus recorded the manner of our first agreement, together with our faith and judgment, &c., we now

shall set down some passages and occurrences, as they have been kept in some loose papers by some of us from time to time."

"For nine or ten years' space, things were little minded (as they might and should have been) in a way of penning down all particular passages. But that it may be seen in after times, that somewhat hath been adoin in this corner of the earth, in a church way, therefore have we (some of us) put ourselves to this trouble of writing now, this 9th day of the 4th month, vulgarly called June,* 1662, one of the years of the captivity of these churches, and of our passion of our interest in Christ."

Having agreed on things fundamentally necessary to the existence of a Christian Church, they proceeded to organize themselves for mutual edification, and for aggressive effort on the outlying world.

"The first work done by this church was the choice of some from among them to carry on office work, and accordingly they made choice of two of those members before mentioned as some of the first stones, namely, GEORGE LARKHAM and GEORGE BENSON, to be Elder Officers, until there might be a Solemn Ordination of them by the laying on of hands. This choice was made the next week after the first agreement, according to our best remembrance, namely, about the 8th day of Oct., 1651."

"From that time, every fourth day of the week, vulgarly called Wednesday, the church met to admit members; and after some weeks the number of the members being competently increased, and, therefore, thinking of the Ordinance of the Lord's Supper, to participate thereof together, they made choice of Thomas Blethwaite, one of their members, to the office of a Deacon. This choice was made Nov. 25, 1651."

* The year began in March.

These officers having been chosen, an early day was fixed for imploring in devout prayer the Divine blessing on them and on the cause to which they had been the means of giving existence ;

“ The 10th Dec., 1651, the church did solemnly dedicate herself to God by fasting and prayer, in the house of one Robert Bowes, of Cockermouth. The work of the day was carried on by Mr. Thomas Larkham, father of one of the Elder Officers of the Church, for whose labour of love we have cause always to bless the Lord.”

It would seem obvious from the words, “ work of the day,” that they set apart the whole day, and devoted it to religious exercises, This was a good beginning. They now thought of obedience to the command of their Lord in reference to the memorial of His undying love ; the day and the place were selected, and the season was anticipated with all the holy ardour of their first love.

“ On the 17th day of December, the same year, the church brake bread the first time together. And because they would not employ their own officers before they had received the solemn ordinance of Ordination, for fear of giving offence, they gave a call to the before mentioned Mr. Thomas Larkham, Pastor of the Church of Christ at Tavistock, in Devon, to administer that ordinance ; which was assented to by that Pastor : though we since question the regularity of it according to our principles. We first brake bread in the Public Meeting Place at Cockermouth.” (*i.e.* in All Saints’ Church.)

Additions to the church had by this time become considerable, and it was deemed expedient for the sake, no doubt, of convenience and usefulness, to separate into two divisions—“ one on the one side of the water of Derwent, and the other on the other side ” ;—and to elect an officer

for the division which was resident at and about Broughton. "They thought it meet to make choice of another Deacon, who might be ordained together with the fore-named chosen officers. Accordingly John Bowman, of Broughton, was unanimously elected." The terms, "the Church thinking of branching, or rather of swarming forth into two congregations," used in expressing the decision of the church as to this separation, imply that large numbers had been brought under the influence of the truth. "So mightily grew the Word of God and prevailed."

The next action of the church was to cause all their officers to be set apart to their work by ordination.

"The same day," *i.e.* the day on which the officer was chosen for the Broughton division, "being the fourth day of the week, and the usual lecture day at Cockermouth, it being a day of humiliation and solemn fasting, were all the officers before chosen set apart and ordained by the laying on of hands. And in this manner and order" :—

I. "They did set apart and ordain by the imposition of the hands of three ordained Presbyters then present, called by the church to that work for fear of offending the godly brethren of the Presbyterian way, George Larkham to be Pastor over them in the Lord, he having first accepted of their unanimous and solemn call, in the face of a very great assembly in the Public Meeting Place at Cockermouth."

II. "This being done they did, by prayer and other the like solemnities, except imposition of the hands, receive and admit George Benson, to the office of a Teaching Elder, among them."

The reason why the said George Benson was not ordained, was because he had been before ordained by the

Bishops, and the church was fearful of reiterating his ordination, lest they should have offended, though they in their judgment were satisfied they might.

“Thirdly, and lastly. The same day the Pastor and the Teacher did, by prayer and laying on of hands, set apart Thomas Blethwaite and John Bowman, to the office of Deacons in the Church. And thus the Church was organized.”

It will have been seen that Mr. Benson's previous ordination (*by the Bishops*) was deemed *sufficient*, and, therefore, it was not repeated on his entering upon the duties of Teaching Elder, in a Congregational Church.

Mr. Larkham's ordination is among the earliest recorded instances of such as were conducted by Presbyters of other churches.





CHAPTER II.

1651—1659.

Meeting at Brigham Church—George Fox—Cases of Discipline—Secession of John Wilkinson and his church to the Friends—Solemn Meeting at Bridekirk, probable occasion of it—John Bowman and wife, advice sought from other churches—Meeting of Cockermouth and Keswick Churches—Deputation to Kirkoswald—Church Meeting at Bridekirk church—Pastor chosen to attend the Savoy Conference—Death of Cromwell—Lord Campbell's estimate of Cromwell—Day of Prayer—Return of Pastor from London—Election of Officers.

“**A**FTER this work was done, the Officers went on in the work of their places from time to time, baptizing children, and administering the Lord's Supper, &c., according to the rules laid down in the Word of God, which only are owned for the Canons of this particular Church.”

1652. “The 16th of July, in the year 1652, there was a solemn meeting of both the churches, namely, this of Cockermouth, and another, called the Church of Broughton, in the Public Meeting Place at Brigham, where they jointly, and humbly sought the Lord in prayer to unite their spirits in love, they differing in judgment in the point of *Pxdobaptism*.”

After this meeting at Brigham Church, there was most probably a secession of those members who were favour-

able to Baptism by Submersion, and hence might have originated the Baptist Church at Broughton, now under the pastoral care of the Rev. John Collins.

“Nov. 19. This day in this year the Congregations of Cockermouth and Broughton had a sweet and comfortable meeting in Bridekirk Public Place, in order unto the uniting their spirits in love. There was then a speaking from the 138rd Psalm.”

In working order, the church went on for several years receiving members, exercising discipline, and watching over each other's spiritual interests with unsleeping diligence. The only thing which seems to have given them and their Pastor anxiety, was the prevalence of those sentiments which were advocated by George Fox, Founder of the Society of Friends.

“Several days of humiliation and thanksgiving were kept this year, and we brake bread every month. The Lord was thus far very gracious in not exercising us with any great trials, which came on afterwards in consequence of errors breaking forth ; especially that sweeping error of Quakerism, which shook the Church in relation to many members.”

1658. Mr. Larkham and Mr. Fox met at Cockermouth, and opposed sentiment to sentiment, each with the ardour of one conscious of the exclusive justness of his own cause.

“The 20th day of May we had a very comfortable meeting with the Church of Broughton, in the Public Place at Brigham ; where, beyond expectation, the Lord was pleased to show Himself.”

“On the 23rd of Sept. the Church had a meeting at the Public Place in Bridekirk ; where was read a Confession

of Faith, nearly the same with the Assembly's Confession ; which was assented to, and carried."

"Nov. 19. The Church appointed Brother Birton, Brother Blethwaite, and Brother Bolton, as chosen men to go to the church gathered * in and about Kirkoswald, at the Ordination of their Pastor."

The following cases of discipline are selected, with the view of showing that this Church sought in their difficulties the advice of sister churches :—

"On the 27th of December, four admonitory letters were written by the Pastor, according to the Church's order, to four of the members infected with Quakerism, namely, to Ann Wilson, of Eaglesfield, Jonathan Wilson, of Brigham, Elizabeth Juton, and Ann Westray ; but they were not regarded."

1654. "The 22nd January, our Sister Langthwaite, of Broughton, was admonished by the Church, for her disorderly *laughing out of the Public, in the time of preaching*; after the Quakers."

"Feb. 10th. The Church met at Cockermouth, at which meeting two letters were drawn up and sent, one to the Church at Broughton, the other to the Church at Kirkoswald, *for their advice* and procedure in some chosen men, in regard of some that had apostatized to Quakerism."

"The same day, our brother, Thomas Jackson, of Cockermouth, absented himself from the Church, being ensnared by Quakerism ; but not long after, he saw his mistake, and hath since been fully satisfied as to the evil of the opinion."

"On the 29th of the 1st month," (March) "this year, the Church met at Cockermouth, in order to their proceeding, according to duty, against those Members that had turned aside to Quakerism, who had been sundry

* Gathered Sept. 7th, 1653.

times admonished without effect. We had then the presence of some of the Members from the Church about Kirkoswald, and a letter with the presence of some from the Church about Broughton ; which Church then began to be generally shaken, most of them inclining to Quakerism, as by their long letter to us (kept among other letters by us) may and doth assure us. At this meeting of the Church, it was thought meet to send to the Members forementioned one admonition more. Accordingly the Church appointed John Blethwaite, John Lancaster, and Elizabeth Bowes, to go in the name of the Church to them all."

"The 5th day of the 3rd month (May) there was a Church Meeting at Bridekirk, when and where, according to their conceived duty from the text, Tit. iii., 10, 11, proceeded to the dismission of Agnes Westray, of Cockermouth, Ann Wilson, of Eaglesfield, and Jonathan Wilson, of Brigham, who had become resolved Quakers."

"The same day the Church sent Brother John Wilson, of Brigham, Brother Richard Bowes, of Cockermouth, and John Bowman, of Broughton, Deacon, to admonish Elizabeth Juton, and Elizabeth Langthwaite, for their following the Sect of the Quakers ; whose tenets and opinions are opposed to the faith once delivered to the Saints."

"Afterwards, in the same year, both the persons last mentioned were, for their obstinacy, and refusal to withdraw from the church, excommunicated."

The actual number of those who seceded to the Friends was five ; "and thus, with the fall of five members, the Lord was pleased to free us from that exceeding great assault from the opinions of Quakerism ; which, like a

mighty torrent, had like to have swept down all the Churches in the Nation. The Lord hath been merciful to this weak Congregation, and blessed be His Name."

In consequence of these defections, it was thought appropriate to have a day for special prayer, and accordingly :—

"The 16th day of the 4th month the Church met at Bridekirk, where they solemnly made confession of their Faith, and renewed their Covenant with God, begging of the Lord His grace and strength, that they might stand against that deluge of errors that had overflown the country; and had shattered to pieces the other Congregation about Broughton; only some few friends of the people had since come to land, and kept together in communion."

"John Wilkinson, the Pastor of that church, departed with the most of that people, to the Quakers, to his great shame and infamy. The Lord (at last) convince him of his error! Amen. Amen. Amen."

It appears from this extract that the principal part of the Independent Church at Broughton, adopted the opinions of George Fox, and with their Pastor, to whom the famous William Penn alludes as "formerly a very zealous and able Independent Minister," went over to the Friends. *Vide* preface to Banks' Letters, &c. Mr. Wilkinson was also Incumbent of Brigham.

These references in our Church Book to the Friends will be better understood and appreciated on a perusal of the following extract from Dr. Stoughton's "Church and State Two Hundred Years ago" :—"Their violent expressions, and their interruption of other people's worship, and the fanatical and ludicrous exercises of some among

them—their ravings in the streets, their marching about naked ‘in a prophetic manner, as a sign to the people’; their appearing in a white sheet amidst Presbyterians or Independents at a ‘Steeple-house,’ to forewarn them that the Surplice was coming back; and their carrying into such congregations lighted lanterns, to indicate that the worshippers needed illumination—practices so utterly opposed to the quiet habits of their respectable and worthy successors—did more than any doctrinal or ecclesiastical distinctions to alienate from them the sympathies of other Christians. Proofs of their own wild enthusiasm, and illustrations of the bitter dislike to them by other bodies, are most abundant; but there can be no doubt that they had laid hold upon certain great spiritual truths long neglected, such as the unworldliness of religion, the divinity of conscience, and the mysterious union of Christ with the soul of man.”

During the period over which this chapter extends, the Church met frequently together for spiritual purposes; sometimes “in Bridekirk Public Place,” and sometimes “in the Public Place at Brigham,” as well as at Cocker-mouth. On one occasion it would be to seek “the Lord in prayer to unite their spirits in love;” on another to ask of Him “establishing grace in shaking times.” At one time “a sweet and comfortable meeting,” are the words in which their happiness is expressed; at another “beyond expectation the Lord was pleased to show Himself.”

1656. “At a solemn meeting of the whole Church at Bridekirk, upon the 13th day of the 1st month, (being a day set apart by the Church for seeking the Lord by prayer, fasting, and humiliation,) these things were agreed on and assented to”:—

I. "There was an agreeing in this solemn confession and resolution :—We, the Church of Christ in and about Cockermouth, do hereby confess and acknowledge before the Lord, the Searcher of all hearts, (and desire to be unfeignedly humble for the same,) our manifold miscarriages, and our great neglect of duties, both towards God and one towards another, since the time that the Lord was pleased to name His name upon us, and to put us into this relation wherein now by grace we stand ; and do therefore resolve for the future, by the grace of God, to walk as a people whom the Lord called ; that the name and ways of God be not evil spoken of through us."

II. "We resolve to keep up, and maintain amongst us, all the known institutions, and standing ordinances of Jesus Christ, inviolably ; as formerly we have promised, and promised before the Lord, namely :—

1. The preaching of the word, and attendance on it.
2. Public Praise.
3. Singing Psalms.
4. The Administration of Sacraments, namely, Baptism and the Lord's Supper.
5. Christian meetings for Common prayer.
6. And lastly, the Discipline of Christ in His Church."

III. "As also, we then resolved to keep up the constant practice of these christian duties in our *particular families*, which the Lord requires of a people professing His name ; and which have been practised by the Saints of God in all ages, namely :—*Reading the Word, Praise, Singing of Psalms, Catechizing, and Instructing in the Principles of Religion.*"

IV. "It was then resolved for the future to be *more faithful* in the discharge of the great duty of watching one

over another; as also to walk in all godly simplicity, open-heartedness, and humility, one towards another, and praying one for another, &c." James V. 16.

V. "Lastly. It was then resolved and agreed upon, that considering the manifold errors and heresies that had spread themselves in the places where we lived, as also our danger of those seducers going abroad, &c., it was resolved to withdraw ourselves from the unnecessary society of all those whom we know, or who were reputed to be erroneous persons; as also to abstain from reading their books, &c."

A few days before this Solemn Meeting at Bridekirk, the discipline of the Church was again called into exercise. The delinquent was the Incumbent of Plumblaud, and most probably, his sin, viewed in connection with his social position, was the proximate cause of the above meeting at Bridekirk. His case thus stands in the Church Book, and we give it for the same reason as before stated:—

"The same day," (*i.e.* March 7, 1656), "our Brother Eaglesfield, of Plumblaud, in regard to a foul miscarriage, whereby the mouths of wicked men were opened, and, in regard that he had so often been dealt with formerly, for many miscarriages, the Church, upon ADVICE WITH OTHER CHURCHES AND GODLY BRETHREN, laid him under the Sentence of Excommunication, thereby to make him lie low before the Lord, and to try the tune of his unfeigned repentance towards heaven at that time."

1657. "On the 29th day of the 4th month, the two Sister Churches, namely, that of Keswick and this of Cockermouth, met at Thornthwaite Chapel, when the two Pastors preached: Mr. Larkham from 1 Peter, i., 22, the Pastor of the other Society from 1 Cor. xv., 58."

1658. "In the year 1658, our Brother Bowman was dealt with for '*an imprecation,*' and his wife for *slandering a neighbour's wife,*' (who had been guilty of theft), and thus being *wanting in duty*; which was to have told her *privately.*" Our Brother's case was disposed of first;—

"On the 11th day of the 4th month, Brother Bowman came before the Church. The whole business relating to him was laid open before the Church, by the Pastor, both the matter of fact at first, and also his vexatious carriage under admonition. But he being still obstinate, and justifying himself, accusing others, &c., and ADVICE BEING TAKEN OF OTHER CHURCHES, who blamed the Church for their delay, he having discovered so much unsavouriness, he was excommunicated in the face of the whole Church."

"The business of Sister Bowman was taken in hand in the month of Aug., when she, remaining still obstinate, was proceeded against, according to Matt. xviii., 15-17."

These cases, which are given at great length in the Church Book, show how anxiously the Church and their Pastor sought to maintain purity of communion.

It is gratifying to find that after some months "Mr. Eaglesfield was freed from the censure laid upon him": and the Church restored him, in the spirit of meekness, to their confidence and love.

On the 26th of March, 1658, they appointed him and the Vicar of Bridekirk, Brother Benson, their Messengers, to go to the Church about Kirkoswald, "we having been desired by the Church to send some chosen persons; they having set apart a day for the ordaining of one of their members (Mr. John Jany) as a Teaching Elder among *them.*"

At the beginning of the month of September, 1658, a letter being sent from Mr. Griffith, Pastor of a Church in London, to the Church at Carlisle, appointed to write to the churches in the country by the churches in and about London, for a general meeting of the churches in England, of the Congregational Way, at the Savoy in London, the 29th of the same month, to draw up a Confession of their Faith, and Declaration of their Order, &c., the Church did make choice of their Pastor to go there as their Messenger; who began his journey, Sept. the 20th.

“The same month, namely, the 3rd day, died *that Eminent Servant of the Lord, and Nursing Father of the Churches*, OLIVER CROMWELL, LORD PROTECTOR.”

This estimate of Cromwell in relation to things *Ecclesiastical*, by a Pastor of the Commonwealth, found, 200 years later, a counterpart, in the estimate formed of that distinguished man by Lord Campbell, in relation to things *political*;—“Such had continued to be the success as well as vigour of his administration, so much was he dreaded by foreign states, and so much was he respected at home; not only for raising the national credit to a pitch unknown since the days of the Plantagenets, but for the desire which he had shown to govern according to law, and to improve our institutions, that, if his life had been prolonged, there seems reason to think he might have overcome all the difficulties which surrounded him, and that notwithstanding the imbecility of Richard, his Sceptre might have been long borne by his posterity.”

“Sept. 24. The Church met at Bridekirk, and kept a solemn day of seeking God by fasting and prayer:—

1. For a blessing upon the Messengers of the several churches, in their consultations at the meeting at the Savoy.

2. For seasonable weather for gathering in the fruits of the earth.

3. For the whole nation under that sad dispensation in the death of the Lord Protector.

“Oct. 22, thereabout, the Pastor returned from the meeting at the Savoy with glad tidings to the people of God:—

1. In respect of the Lord's gracious owning of those at that meeting, in respect of the union of their spirits and judgments beyond expectation.

2. For the favour given them by the Lord in the eyes of those there in authority.

“It being agreed at the Meeting at the Savoy, that Nov. 10th should be kept as a day of thanksgiving by all the Churches upon their Messengers' return, it was accordingly kept by the Church at Cockermouth. The Pastor then discoursed from Acts IX., 31. Many grounds of rejoicing were then brought before the Churches, as

1. For the agreement of the Messengers.

2. For their safety.

3. For the favour they had from those in authority.

4. For the peace of the nation, continued notwithstanding the late great mutation. [*The death of Cromwell.*]

1659. In Aug. 1659, there was a Church Meeting at Bridekirk Church, to receive the Report of “Brother Lancaster, and Brother Wilson, of Brigham, who had been deputed to visit Sister Agnes Bowman, of Broughton.” It appears that she had, “for some time absented herself from the Meetings, as also from the Public Ordinances; and withal uttered several unmeet and unchristian expressions against some of the brethren, for the discharge of their duty in admonishing her, and enquiring after her: *and her also being absent.*” The brethren reported that

“our Sister said, ‘She thought she should come no more amongst them, and that in regard of sin, she saw with them, which sin she would not declare.’ (acknowledge?) Withal she manifested very low thoughts of the Church’s messages : wherefore, at the same time she was laid under the sentence of Excommunication.”

This record is most interesting, from the fact that it was the last (*recorded*) meeting of Congregationalists in the Venerable Old Church of Bridekirk, which was partly taken down last year, and left in ruins.

In December of 1658, on a day of fasting and prayer, a call was given to “Brother Blethwaite and Brother Bolton, to the office of Ruling Elders ; Brother Wilson, of Brigham, and Brother George Bowes, of Cockermouth, the younger, to the office of Deacons. This had been formerly thought of, and resolved on, (*considering the necessity of the Church*), and now the call was solemnly given to them, and we left them to consider thereof, and make their answer.”

In October of the following year, (*i.e.* 1659) “Brother Bolton, and Brother John Wilson, intimated their acceptance of the call, and were, by fasting and prayer, and imposition of the hands, solemnly set apart. The other two brethren were not free to answer the Church’s call,”

These Officers were the last elected during the COMMONWEALTH PERIOD.





CHAPTER III.

1660—1668.

Rev. George Larkham, M.A., birth, educated at Oxford, elected Pastor, Ordination, Marriage—Ejected from All Saints', Cockermouth—Memorial to Sir George Fletcher—Leaves Cockermouth—Close of public labours—Church meets in parts. Wanderings and imprisonment of the Pastor at York—Lines by Wordsworth—Persecution of the Church.

IT may not be inappropriate to commence this chapter with a brief history of the first Pastor of the church. The Church Records contain no materials for this, but we gather them from other sources, and present them as concisely as possible.

George Larkham, styled, in the H.M.M. for 1824, the "Star of the North," was the Second Son of Thomas Larkham, M.A., of Tavistock, and was born at Northam, Devon, Tuesday, April the 20th, 1680,—about a month earlier than that eminent Divine, John Howe. No incidents of his boyhood have come to hand, nor is it known where, or under whom, he received his elementary education. A ciphering book of his, in the French language, dated 1646, is still extant, and reference is made in his father's Journal to a *French teacher*. Palmer

speaks of him as having graduated M.A. at Trinity College, Cambridge, but the following extracts from his father's Journal show that he was at Oxford:—

1651. "Feb. 18. Delivered, yesterday, to the younger son of Barlett, to be delivered to George at *Oxford*, £5; for carriage of it and of a letter, 1s. 10d.—£5 1s. 10d."

"Delivered to George, March 20th, going to *Oxford*, £5."

"The 49th yeare of mine age ended August 17, 1651, in which I received in all £66 18s. 2d. I had nothing out of the Sheafe of Lamerton this year, yet was it a chargeable year by means of my sonne George, to whom, besides his *expenses in Oxford*. . . . I gave £20 at his going into Cumberland."

He, possibly, went to Oxford after leaving Cambridge, and from Oxford came to Cockermouth. He was one of the Seven who united in forming the church, his name standing first on the Roll, and was unanimously chosen to take the oversight of them in the Lord. He was ordained December the 28th, 1651, in All Saints' Church, by the Presbyters, Thomas Larkham, M.A., Gawin Eaglesfield, M.A., and George Benson.

On the 29th of Sept. in the ensuing year, he was united in marriage, at Tallantire, to Dorothy Fletcher, of Tallantire Hall; his clerical friend, George Benson, officiating at the interesting ceremony.

1660. The Declaration of Charles the Second from Breda, in which he promised "liberty to tender consciences; and that no man shall be disquieted, or called in question for differences of opinion in matters of religion," excited the hopes of the friends of religious liberty. But these hopes were disappointed, and hence Mr. Larkham writes:—

"In this year began the afflictions of the churches to tumble in upon them, heaps upon heaps."

He ceased, August the 26th, "to preach in the Public Place at Cockermouth, one Richarby being put in, by Sir George Fletcher." Action was immediately taken to secure the continuance of Mr. Larkham's services, and next day, "the Inhabitants of the town of Cockermouth, gave me a call in public to be their Minister, (*nemine contradicente*) notwithstanding Sir George Fletcher's discharge; and they sent a letter to him by Robert Bowes, signed by several hands, to signify as much. The Lord bless me to them, if I shall continue to preach among them. Amen."

A twofold entry, one in the Church Book, and the other in Mr. Larkham's Journal, shows that this memorial to Sir George was disregarded:—

CHURCH BOOK.

"Nov. 15, the Pastor, George Larkham, was ejected from the Public Place at Cockermouth, by the violence of Sir George Fletcher."

JOURNAL.

"Nov. 15. I was put forth of Cockermouth Public Meeting Place, by an order from sundry Commissioners, sitting at Mr. Lamplugh's house, in Cockermouth."

Mr. Larkham took leave of his attached people at Cockermouth, Nov. the 18th, preaching upon that text, Hab. iii., 2; and the following day he went to Culgaith.

On Friday the 28th of December, "we had a day of solemn prayer at Bridekirk. I spake from those words, Psalm L. 15, former part, '*And call upon me in the day of trouble.*'"

The last service he rendered to the church this year was on the following Sabbath, at Bridekirk, where they "*brake bread in private.*" I spake from those words in

1 Peter ii., 24. The Lord was pleased graciously to assist me; we had a comfortable day."

1661. "The Church in this year had several meetings in parts and parcels, here and there, as they could; because of the great violence of evil men."

"However, in some place or other, publicly, every Lord's day, they had the advantage of hearing some of their Teachers."

His public labours ended for a season on Dec. the 15th, "by reason of the anger and malice of wicked men." His sermon on this occasion was delivered at Dearham, from Psalm xv., 4.

1662. We come now to the memorable year 1662, when "all public liberty is destroyed. That Act of Conformity, or Uniformity, being come forth which stops the mouths of all who will not abjure the Covenant and join with the Unscriptural Institutions of the day." It appears from Mr. Larkham's Journal, that on the 24th Jan., "the Church brake bread in three parts,—that at Dearham where I was, that at old John Cass's where Mr. Benson was, and that at my house, at Cockermouth, where my father was: we had a comfortable day, blessed be the Lord."

Two months before the Act of UNIFORMITY came into operation, "part of the Church met at Sister Eaglesfield's house, at Dearham, where they kept a day of prayer. At the close of the meeting there was some conference, and it was judged our duty not in the least to own the present generation of ministers; who manifested themselves against Dissenters; but, as for such public teachers as taught the Word, and countenanced Godliness, it was thought they might be heard (accidentally), though they did read Common Prayer; yet, in nowise was it judged

lawful for any of the Church to hear Common Prayer for several reasons."

At the time this Meeting took place (June 24), Mr. Larkham was residing at Papcastle, he having removed thither with his family in the April previous, to the house of John Watson, which he "took for some years," little thinking of the troubles by which his principles were to be further tested. Finding he could not remain at Papcastle with safety, he removed to Broughton, May the 18th, 1668; but here he had no rest, and, at length,— "July 17th, understanding there was a WARRANT forth against me, to bind me over to the Assizes, I took my journey that morning to Broughton Tower, in Lancashire."

At this delightful retreat, the residence *then*, as it is *now*, of the Sawrey family, he remained but a very brief time, and then proceeded "to Booth, to my Aunt Sandy's house," and thence "to Gomersal, in Yorkshire, to my Aunt Pollard's."

Here the fugitive was joined, in the following Sept., by his wife and one of his sons, who went to Gomersal, "there to sojourn with me for a time." The Pursuers, however, were on his track, and at length they pounced upon their prey, and conveyed him in safe custody to York, and lodged him in prison.

Mr. Larkham has not written so much as a line in reference to his Examination before the Magistrates, nor is there a word of reproach uttered against his persecutors; he simply mentions the fact of his imprisonment, and the crime for which he was committed, in the following words:—"At this time the Pastor was imprisoned in York City, for Five Weeks' space, upon account of his Nonconformity."

In his Journal, he writes under date Oct. 12, 1665,—
“My imprisonment cost me out of purse exactly in all
£7 10s. 1d.” (Equal, probably, to about £60.)

“Nor shall the eternal roll of praise reject
Those unconforming, whom one rigorous day
Drives from their cures, a voluntary prey
To poverty and grief, and disrespect,
And some to want, as if by tempests wreck'd
On a wild coast; how destitute! did they
Feel not that conscience never can betray,
That peace of mind is virtue's sure effect,
Their altars they forego, their homes they quit,
Fields which they love, and paths they daily trod,
And cast the future upon providence;
As men the dictate of whose inward sense
Outweighs the world; whom self-deceiving wit
Lures not from what they deem the cause of God.”

WORDSWORTH.

While the Pastor was enduring exile, and suffering the loss of personal liberty in Yorkshire, “most of the Church” over which he presided, was suffering “*vexations, pillages and finings*, by the power of the conflict for Nonconformity.” Christian sympathy, however, between Pastor and Church abounded, their mutual faith contributed somewhat to mitigate the severity of their trials: and the flock was encouraged by an occasional letter from its absent Shepherd, which was sent to their trusty friend, “Brother Blethwaite, to be communicated.”





CHAPTER IV.

1668—1669.

Five Mile Act—Mr. Larkham encouraged to return, resides at Egremont—Changes during his absence—Mr. Larkham meets the church at Embleton—Other Meetings the same year—Tallantire Hall—Hameshill—Mr. Larkham's removal to Tallantire—A day of prayer—Mr. Richard Eaglesfield joins the church—Allerby Hall—Refusals to bury our dead—Gift of land for a burying-place—First Interment—Mr. Larkham visits Lancashire—Meetings at the Pastor's house—Warrant issued for the arrest of the Pastor—The Pastor undaunted.

THE Five Mile Act was still in force, which restrained Nonconformist Ministers, under a penalty of Forty Pounds, or Six Months Imprisonment, from residing in any place where they had been "possessed of any Ecclesiastical or Spiritual promotion"; but Mr. Larkham, in 1668, after an absence of five years, returned into Cumberland, "*being moved in confidence so to do.*" He did not, however, venture within the prohibited distance from Cockermouth, fixed by the Act, but "*sat down with his family at Egremont, the 28rd of April.*"

Many changes, he found, had taken place during his absence. Some Members of the Church had turned aside; the weight of persecution, added to the want of the under Shepherd's care, had tended to make them "*sluggish.*" They had no public means of grace, and no man cared

for their souls. Amongst those who gave "satisfaction to their brethren," was "John Parker, of the Goat, who acknowledged his failing, and announced his resolution of more close walking,"

"Several precious ones, men and women," with whose faces he was once familiar, had been called away by the Master, namely, "our Sister Mabel Tickle, Sister Agnes Thursby, of Tallantire, Sister Ann Walker, Sister Ann Gurnall, Brother Thomas Jackson, of Cockermouth, and Brother John Lancaster, of Dovenby." These all died in faith.

Mr. Larkham notices that during the period of his exile in Yorkshire "several sad judgments overtook this poor nation, as"—

1. "The Holland war to the cutting off of thousands."

2. "The Plague in London in 1665, the fiercest plague which ever was in that city."

3. "The burning of the city to ashes in the month of September, in the year 1666."

1668. As soon as circumstances would permit, an arrangement was made for a meeting of the Church with its long absent Pastor, and the earnestly anticipated interview took place "the 15th day of May, at John Bell's house, in Embleton. The Pastor of the Church at Keswick met" Mr. Larkham and his friends at this first opportunity of intercourse since his return. But the intended meeting became known, and, Mr. Robert Richarby, minister of Cockermouth, and successor to Mr. Larkham at All Saints' Church, went over to Embleton, and "made a disturbance," the Five Mile Act giving him sufficient boldness to do the disturbance "in a furious manner: but, blessed be God, his mischievous intentment was frustrated."

About six weeks later, there was a general meeting of the Church at Tallantire, where they *were discovered in the act of celebrating the Lord's Supper.*

They had many other meetings this year; some of them were held "at the house of Sister Hutton, Hemshill," and others "at the Hall at Tallantire; but *under great threatenings.* Hitherto, however, the Lord hath holpen."

Tallantire Hall, of late almost rebuilt, whose ancient tower looks back through five centuries, was the seat of the Fletcher family at the date of these meetings; it is now the seat of William Browne, Esq., J.P., and under its roof Nonconformist Ministers have been often welcomed. In the village of Tallantire there were the house of "Brother Thursby," and "*the Pastor's house,*" in addition to the Hall, where the Church and its Pastor met as secretly as they could, to enjoy the pleasures of worship.

Hemshill is no longer what it was in the days of Mr. Larkham, when its mansion, occupied by "Sister Hutton," received and sheltered him and his people from the fury of the oppressor. The locality is situated at the corner of the Carlisle road, on the right hand leading from Cockermouth, and will always be memorable to those who feel an interest in the records of the persecuted church.

1669. In the year 1669, the severity of the times had probably a little abated, at least towards Mr. Larkham, for on "the 18th day of May this year, the Pastor drew nearer to us with his family; removing from Egremont to Tallantire, to his purchased habitation, after some years "tossing and tumbling to and fro."

Early in June a Church Meeting was held at the *Pastor's house*, when it was agreed to keep the 18th day

of the month as a day of prayer. It was at this meeting that "John Parker gave satisfaction to the Church for his halting in his profession."

"The Church brake bread at Tallantire" on the 6th, and it may easily be imagined that after having been so long deprived of that Ordinance, there would be "*a full meeting,*" and "*a comfortable day.*"

July witnessed the accession to the Church of Mr. Richard Eaglesfield, of Allerby Hall, and August that of his wife.

The old Hall, of which Mr. Eaglesfield was both occupier and owner, passed from his family to the family of the late Mr. Dykes, of Dovenby; and a few years ago it was replaced by a new one. Allerby Hall, however, like Hemshill and the Pastor's house, cannot but ever be an object of interest to those Nonconformists who value the religious liberty which their predecessors struggled for and obtained.

Shortly after the Pastor's return, two Members of the Church died, but were refused burial in the usual place of interment:—

1. "June 25. That eminent Brother and Servant of the Church, Thomas Blethwaite, of Cockermouth, departed this life; the which day he was buried with great solemnity, at the burying place belonging to the Quakers, in Eaglesfield, *he being denied burial*, by Robert Richarby, in the common burying place at Cockermouth, *contrary to law.*"

2. "July 9. Brother Henry Birkitt departed this life after a few days sickness. He was buried the day following, in his own garden, at Gillgarron, the Minister *denying him a burying place* in the public yard. This our Brother

was a man of fair carriage and zeal, and very useful to the whole Church. He died in peace."

These refusals to bury our dead, led to the gift of some land by a lady, for a Burying Ground; and, at the same meeting at which Mr. Richard Eaglesfield was received into communion, "Order was taken for the walling in of a piece of free land, near Cockermouth Town End, given by Mrs Lowry to the Church for a burying place." Another entry a few months later, records the fact of this land having been legally conveyed to trustees, for the use of the Church, in the following words:—

"December 10, or thereabouts, the Deed, from Mrs. Lowry for a piece of ground in Cockermouth, for a burying place, was finished, sealed, and delivered; and the Deed committed to Mr. Richard Eaglesfield, of Allerby, one of the Trustees, to be kept for the Church."

The first interment took place in 1671, and was duly registered in the Church records.—"May 18, Sister Margaret Bowes, of Cockermouth, being very aged, departed this life, and was buried the next day in the new burial ground given to the Church at the upper end of the town of Cockermouth. She was the first that was laid there, *we not having the liberty*, though we have the right to lay her body in the common burying place belonging to the town."

Mr. Larkham was anxious for church extension, and availed himself of such opportunities to promote it, as the times in which he lived permitted. Nor did he confine his effort and sympathy to his own County, but in regions beyond, sought with Apostolic zeal the glory of God.—

"August 18. The Church had a meeting at Hemshill. The Pastor was then absent on a journey to Lancashire, *in order to the gathering of a Church there.*"

It would be interesting to know *where* in Lancashire this labour of love was expended; but there is no information. Christian sympathy, however, still unites the two counties, and finds expression in substantial aid by the Lancashire to the Cumberland Congregational Union. Thus, Cumberland reaps where she has sown, and employs her returns in evangelizing her own dark villages.

The fact of Tallantire being within the prohibition of the Five Mile Act, did not prevent the Pastor taking up his abode there, nor did it deter him from meeting the Church at his own house, though under great threatenings. He writes under date July 4, "Yet we enjoy quietness. God be praised." But soon the political horizon began to gather blackness,—alarming rumours were circulated that more stringent measures would be adopted to crush out the spirit of Nonconformity; and at length the great threatenings, under which the Pastor had met his Church, came upon him in the form of a Warrant for his apprehension. He will tell his own tale:—

"Great stirs raised about this time [August 1669] against the people called Nonconformists, particularly a Warrant issued out for the Pastor, *because of meetings*, under the hand and sanction of Sir Wilfrid Lawson and Mr. Tolson, under the daring instigation of *Thomas Belman* and *Robert Richarby*, ministers [respectively] of Bridekirk and Cockermouth. The Lord stand by his poor people in this day of outward trouble."

Undaunted, the Pastor and his flock continued their religious exercises as heretofore; and, on "the 23rd Sept. the Church met at the Pastor's house at Tallantire, to seek the Lord by prayer, that God would in mercy guide the counsels of Parliament (shortly after to sit down) that they might do something in order to the encouraging of

God's people in England; and the raising up of His cause. The persons that spent the day in prayer were the Pastor, Brother Thursby, Brother Wilson, of Brigham, and Brother Wallace."

"October 30. The Church had appointed that day a day for breaking bread, but the Lord gave us *a put by*, by reason of the tempestuousness of the season. This ministered occasion of thought to the Pastor, and put him upon the minding of a word to speak about the deadness of the Church."

"Nov. 5. The Church met at the Pastor's house. The meeting was full. Then and there the Pastor opened his heart to them in definition of their deadness. O Lord revive and quicken this poor congregation. Amen, and *Amen*. The same day the Church thought convenient for this winter season, in regard to the shortness of the days, and the distance of their dwellings, to have their solemn general church meetings but once a month, namely,—the Friday before the Lord's day, in which they should break bread in the first day in the month, and let " [permitted] "it for the sake of those members that live, at the present, at a far distance."





CHAPTER V.

1670—1671.

Weekly offering—Conventicle Act—Special meeting of the Church, at Broughton—Church breaks up its public meetings—Arrangements to hold private meetings at Allerby, Clifton, Setmurthy, and Tallantire—Patient endurance—God's preserving care in difficulties and dangers.

EARLY in 1670, circumstances of a private nature called away the Pastor for a short time, and on Feb. 6th he took leave of the Church, in a sermon from Eph i., 4, "intending a long journey next day into Devon." During his absence the services were conducted by the Rev. Messrs. Eaglesfield, of Dearham, (*the ejected of Plumbland*); Sleigh, of Greystoke; Atkinson, Pastor of the Church at Kirkoswald, (*probably the ejected Vicar of Lazonby*, whose name occurs in the Parkhead Register among those who laid the foundation of the church there, in 1653); Benson, *the ejected of Bridekirk*; and Nicholson, "Teacher of the Church about Kirkoswald."

The subject of the WEEKLY OFFERING, which, of late years, has been so ably advocated by the Rev. John Ross, Dr. Cather, and others, was introduced to the notice of this Church so early as 1670, by "Brother Thursby," a Member of the Church. It is obvious that the subject

had elicited previous thought and discussion, and that its introduction to the Church was confided to the "Elders"; but, owing to their absence from worship that day, it was undertaken by Mr. Robert Thursby. The day fixed upon, was the Sunday following Mr. Larkham's departure for Devonshire; the circumstances are thus recorded;—

"Feb. 13, being the Lord's day, the Church met at the house of their Pastor, in his absence, where, Mr. Gawin Eaglesfield, a Brother in the Church, preached once, from 2 Peter, 1, 10, and then from Jer. xxxi, 33. Between these exercises Brother Thursby (by reason of the absence of the Elders) took occasion to set forward that long neglected gospel duty of contribution every first day of the week. The motion was then entertained *with readiness*, and accordingly, *at that time*, there was collected Eleven Shillings."

March 25th, the Pastor returned from his "long journey, the Lord being gracious to him, and blessed be His name for having thus defended him." Increasing difficulties lay before him, of which the Warrant of the previous year was a foretaste, and, like a wise man, and a tender shepherd, he began to prepare for the storm which was, ere long, to burst upon them.—

"April 20. The Church met the people about Broughton, at the house of John Simpson, in Great Broughton, where the Pastor spake from Heb. ii., 13, last part, '*And confessed that they were strangers and pilgrims on the earth.*' After that discourse there was consultation in reference to the day, how the work of God should be carried on. It was agreed that for the present the meeting should not be so popular or public, because of that Act of Parliament lately made. It was further resolved upon that some of *both* the Churches should meet once a fortnight, to keep a

day of prayer, and accordingly the 29th of this month was fixed upon to be spent that way, at the house of Brother Thursby, Tallantire. Lord think on Thy poor people."

The Act referred to in the above extract, restrained every person of the age of sixteen years or upwards from being present at any meeting of Five or more persons assembled for the exercises of religion, under a *penalty of Five Shillings* for the first offence, and *Ten Shillings* for the second. The preacher who officiated at any such meeting rendered himself liable to a penalty of *Twenty Pounds* for the first offence, and *Forty Pounds* for the second; the person who lent his house, outhouse, barn, or yard, for any such meeting, exposed himself to a penalty of *Twenty Pounds*. "And be it further enacted, that all clauses in this Act *shall be construed most largely and beneficially* for the suppressing conventicles, and for the justification and *encouragement* of all persons to be employed in the execution thereof. No warrant or mittimus *shall be made void, or reversed, for any default in the form*; and if a person fly from one county or corporation to another, his goods and chattels shall be seizable wherever they are found. If the party offending be a wife cohabiting with her husband, the fine shall be levied on the goods and chattels of the husband, provided the prosecution be within three months." This iniquitous law, by the power with which it invested a single justice, destroyed the bulwark of English liberty—the trial by jury. It punished the innocent for the guilty, by subjecting the husband to a penalty for the conduct of the wife, and the goods of any person present to fines, which other offenders were incompetent to discharge. The mode of conviction was clandestine. Its natural tendency was to influence magistrates to partiality in judgment, and to reverse the

scriptural qualification for magistracy to the encouragement of evil doers, and the punishment of those who do well; by the fines it imposed on justices and on officers, and by the sanction it gave to informers.—Gough's History of the Quakers, vol. ii., p. 298, 299.

Sheldon, Archbishop of Canterbury, employed all the influence which he possessed, to aid Informers and Magistrates in carrying out, with the *utmost rigour and cruelty*, the provisions of this Act. His Grace wrote, under date May 7, 1670, to all the Bishops in his province, requesting them “to take notice of all NONCONFORMISTS, HOLDERS, FREQUENTERS, MAINTAINERS, AND ABETTORS of CONVENTICLES, *especially* of the PREACHERS OR TEACHERS in them, and of the places wherein they are held; ever keeping a *more watchful* eye over the cities and greater towns, from whence the mischief is for the most part derived unto the lesser villages and hamlets. And wheresoever they find such wilful offenders, that then, with a *hearty affection* to the worship of God, the honour of the King and his laws, and the peace of the King and his laws, and the peace of the Church and Kingdom, *they do address themselves to the civil magistrate, justices, and others concerned, imploring* their help and assistance for preventing and suppressing the same, according to the late Act in that behalf made and set forth.—And now, my lord, what the success will be we must leave to God Almighty; yet, my lord, I have this confidence under God, *that if we do our parts* now at first seriously by God's help, and the assistance of the civil power, considering the abundant care and provision the Act contains for *our advantage*, we shall in a few months see so great an alteration in the distraction of these times, as that the seduced people returning from their seditious and self-seeking teachers to the unity of

the church, and uniformity of God's worship, it will be to the glory of God, the welfare of the church, the praise of His Majesty and Government, and the happiness of the whole kingdom."

"On Sunday, May 8th, two days before the Conventicle Act came into operation, the Pastor spake from Ezek. iii, 24-27, *'Then the Spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house. But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them: and I will make thy tonyue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God; he that heareth, let him hear; and he that forbeareth, let him forbear; for they are a rebellious house.'*"

"Then the Church brake up their public manner of meeting together, in regard of an evil Act of Parliament, passed against meetings above Five in a company. In the evening it was agreed that the Church should meet every first day of the week in parts, sometimes in one place and sometimes in another, till the cloud should blow over. The houses thought on for meetings were Brother Eaglesfield's, of Allerby; Sister Ann Wilson's, of Clifton; and Brother John Hudson's, of Setmurthy; and once a-month at Tallantire. Besides this, persons were appointed to give notice where the meeting would be, the day before the meeting—namely, Brother Eaglesfield, Brother Bolton, Brother Lowry, and Brother Wilson, Deacon. The same time it was resolved to keep a monthly meeting one day in the week before the first day in the month, at Tallantire."

“June 2. The Church met and kept a day of prayer at the house of the Pastor, privately, to seek the Lord in reference to the late Act preventing meetings. The Pastor spake from 2 Chron., xx, 12, last words,—“*Neither know we what to do.*”

“June 5. The Church met, a part of it, as the day would suffer, at the house of Brother Thursby, of Tallantire, it being the Lord's day, where bread was broken. The day was a good day. Blessed be the Lord. The Pastor spake from the Scripture, 2 Chron. xx, 12, with good assistance.”

“June 12, being the Lord's day, part of the Church met at the house of Brother Eaglesfield, of Allerby, where the Pastor spake further from 2 Chron. xx. 12. Blessed be the Lord for protection. Oh deliver, Lord, my poor people.”

“The Church should have met the 1st of July, but by reason of the difficulty of the day, some met the next day following. Lord cause this sad cloud to pass away.”

“July 8, being the first Lord's day in the month, and the usual day for the Church, meeting to break bread, the poor Church might not safely get together; and therefore, the Ordinance was not administered.”

“The 10th of the foresaid month, part of the Church, about twenty persons, met at the Pastor's house. The Lord was pleased graciously to *preserve from the rage of men that Lord's day*. Blessed be his name.”

“The 24th, a part of the Church met at the house of Brother Hudson, in Setmurthy, it being the Lord's day. Behold, Lord, our sufferings, and deliver thy poor people.”

“The 7th of August, a part of the Church, about twenty persons, met at Hemshill upon the First day of *the week*, where bread was broken. The meeting began

about Six in the Morning, and continued until about One in the Afternoon. Lord think on thy people in evil times."

"The 14th, the Church met at the Pastor's house at Tallantire, when and where they brake bread, and heard the Word. The Lord hitherto has *mercifully hid us*."

It might have been thought that no Christian Bishop would concur in passing the Act to which such affecting allusion is made in the preceding extracts; they, however, not only voted for its becoming law, but applied it with a zeal worthy of a better cause, and a severity which History will not allow us to forget.

Many industrious, happy families were disturbed and reduced to poverty. Informers, like an army of locusts, were everywhere, eating up all before them. Under pretence of searching for conventicles, the military broke into farm houses, appropriated to themselves what ready money they could find, plundered the goods, and drove away the cattle, which were sold for half-price. Many lost their household furniture; the beds were taken from under the sick, and they themselves were laid on the cold floor.

In the diocese of Salisbury, persecution was rampant, under the patronage of Bishop Ward. Henshaw, the Bishop of Peterborough, said publicly in the church at Rowel, after he had commanded the officers to put this Act in execution;—"Against all fanatics it hath done its business, except the Quakers; but when the Parliament sits again, a *stronger* law will be made, not only to *take away their lands and goods*, but also to *sell them for bond-slaves*." Who can acquit the church, so called, of their share in the persecution, when the rulers thereof were so intemperately warm and active in it, and still *insatiate*

with all these severities inhuman, by planning more and greater.”—Gough, vol. ii, p. 303.

“Oct. 21. The Church met at the house of Brother Thursby, at Tallantire. They spent the day in prayer and seeking the face of God. The Pastor had that word before him, Hosea xiv. 2,—‘*Say unto him, take away all iniquity, and receive us graciously.*’ In the close of the day, two were received into communion, Anthony Gibson, and Nicholson Gibson, both *dwelling in and about Whitehaven*. The Lord was very gracious in bringing us brethren in this dark hour.”

“Dec. 18, being the Lord’s day, the greater part of the Church met at the Pastor’s house, at Tallantire, *in the night*, when and where the Ordinance of the Lord’s Supper was administered. The Pastor spake from the Scripture Cant. i. 2. Much enlargement was given us, it was a comfortable meeting, and *the Lord was a hiding place*. Blessed be His name ! ”

1671. “Jan. 20. Some of the Church met at Brother Eaglesfield’s house, at Allerby, where the Lord performed for us, and then the wife of Joseph Morrison, of that same town, desired she might be received to the Church to walk with us in communion.”

“Feb. 10. A pretty part of the church met at the house of our Sister Hutton, of Hemshill. *We met in the night for fear of the hunters abroad*. The Lord was pleased to hide us. The meeting was comfortable. The Pastor spake from Psalm xlii. 6. At that meeting the wife of John Morrison, of Allerby, was received into communion. At the same time order was taken to gather something to be sent to the brethren about Kirkoswald, *who had suffered in the spoiling of their goods, by the late Act against meetings.*”

"Feb. 17. Part of the Church met at the Hall at Allerby, where we had a comfortable and *safe* meeting."

"March 9. *At night*, part of the Church met at Hemshill, where *we were preserved graciously*. The next day another part of the Church met at Brother Eaglesfield's, at Allerby. Thus we are favoured to get into holes in this day. The Lord bring us forth to the light, and let our eyes behold thy righteousness."

"April 16. The Church met together, *before day*, at the house of our Sister Hutton, being the Lord's day, when and where we had a very sweet day, both in hearing and breaking bread; and were mercifully preserved, *being hidden of the Lord*."

"July 14. Part of the Church met at the Pastor's house, at Tallantire. The Pastor spake out of that Scripture, Cant. vi. 3. The same day it was agreed that we should meet that day fortnight, in two companies, to spend some hours in prayer, namely, above the water and below the water, purposing to break bread the next first day after, at Hemshill, if we might have the liberty of the house, where *all are to be in before Sunrising, because of the difficulty of the day*. Lord preserve thy poor saints as hitherto."

"July 28. Some of the Church, according to appointment, met at the Pastor's house in the morning, where they continued in prayer until 11 o'clock. The Pastor prayed, and preached from Psalm xii. 7. Then Brother Thursby prayed; then Mr. Sawrey, of another church, [*Mr. Sawrey, of Broughton Tower, in Lancashire*], guided by Providence, and so also the Pastor shut up all."

"The 30th July, the Church met at Sister Hutton's house, Hemshill, on the first day of the week to break bread; most of the congregation were there. The day

was a day of praying, and very comfortable. The same day the wife of our Brother Dobson, of Allerby, was received into fellowship."

"Oct. 20. The Church met at the Pastor's house, at Tallantire. That day the Church had before them a time for sitting down at the Lord's table, *it having been long since they enjoyed the Ordinance*. Accordingly they pitched upon the fifth day of the following month, and we all then appointed the third day to be a day of prayer, and seeking the face of the Lord, that He will be pleased graciously to kiss us with the kisses of His mouth."

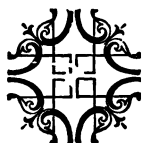
Nov. 3. The Church met this day at the house of Brother Thursby, at Tallantire, where they spent the day in humbling themselves, and seeking the Lord as they were able. Alas, much *deadness!* *Much* deadness! Those that prayed were the Pastor, who began and ended, Brother Thursby, and Brother John Wilson, Deacon."

"Nov. 5. The whole Church (in all its individuals, well near) met at the Pastor's house, at Tallantire, *early in the morning*, where they continued together *till night*. It was the Lord's day, and a day of breaking bread. It was a very comfortable day, and *the Lord preserved us*; and blessed be His holy name. The Pastor preached from Cant. vi. 3, first part. The Teacher, Brother Benson, in the Evening, from 1 John, iii. 8, latter part."

"Dec. 31, being the Lord's day, the Church met at the Pastor's house, at Tallantire, where they sat down together to the Ordinance of the Lord's Supper. The Pastor discoursed from Cant. vi. 3, latter part, before the Ordinance, and the Teacher, Brother Benson, discoursed in the Afternoon, from Psalm xxxiv. 9. The Church continued together until night, and *the Lord hid us*, and blessed be His name.

A few weeks after this date, three of the members came under the discipline of the Church. One of them manifested "great brokenness of spirit," and was retained in fellowship; but the other two, being obstinate, and showing no sign of sorrow, were excommunicated. Exposure to the heavy penalties of the Conventicle Act, might have dictated, in these cases, a timid, carnal policy, but the Church risked its safety, rather than dishonour God by recognising as brethren, those persons whose conduct was inconsistent, and unworthy of a Christian profession.

E





CHAPTER VI.

1672—1682.

Declaration of religious liberty by Charles II.—Cases of discipline— Pastor reads the Royal Permission to preach—Election of church officers—Interesting incidents in church life—Elizabeth Blethwaite's claim to church fellowship—The views of Dr. W. Lindsay Alexander, of Edinburgh, coincide with those of Mr. Larkham on such a claim—Various particulars of church action—Mr. Gawin Eaglesfield, dealt with by the church—Prayer for Special Blessings.

IN the Morning of March the 9th, 1672, "Brother John Hudson, of Cragg, in Setmurthy, departed this life, being old and full of days. The next day he was solemnly interred in the new burying place at the head of Cockermouth town; *it being his own desire on his death-bed to lie there.*"

Early in this year, freedom of worship was allowed by Charles the Second, to the no small joy of thousands who panted for liberty. The fact is thus noticed in the Church Records :—

"March 29. The Church had an *open meeting* at Hems-hill, liberty being granted the week before, by the King and Council unexpectedly. The Pastor preached from Lam. iii. 8. Our Brother Thursby engaged in prayer. We continued together from *ten o'Clock until four.* Then John Whitfield, of Papcastle, was proposed to the *Church.*

We adduced two cases of Discipline during the period of the Commonwealth, in which counsel was sought from Sister Churches; about Sixteen years afterwards, another case arose, which we give—showing that Mr. Larkham's opinion had undergone no change as to the desirableness of COUNCILS OF ADVICE:—

“May 31, 1672. The Church then had a solemn meeting at the Pastor's house, at Tallantire. Then, Janet Bowes, was dealt with about her scandal in running so deeply in debt, to above £200. Her sin was aggravated by the Pastor in a discourse from Rom. xvi. 17, which was his subject that day. She carried herself humbly and penitently. The Church sharply reprov'd her, and suspended her from the Lord's Supper, and further resolved to CONFER WITH THE SISTER CHURCH AT KIRKOSWALD BY LETTER.”

This case was one of deep anxiety to the Church and its Pastor; let us watch and see how they dispose of it;—

“June 28. The Church met at Hemshill. . . . The same day a LETTER WAS READ FROM THE CHURCH ABOUT KIRKOSWALD, IN ANSWER TO THAT SENT BY US FROM THE CHURCH FOR ADVICE in the business of Sister Bowes. We are yet in the dark what to do with her, and being so, we then and there appointed to meet the 22nd of the following month, at the Pastor's house, in Tallantire, *as to seek from the Lord for advice, so to humble ourselves for this her great sin; so scandalous to religion.*”

July 22. This day, according to appointment, the Church met. . . . Our Sister Bowes, being before us, was prayerfully dealt with. She behaved herself humbly and penitently. We could not find it in our way to cast her out of communion; yet, in regard to the scandalousness of her fall, we looked upon it as our duty

to keep her from the Lord's table. Accordingly, it was agreed that she should be kept under her former suspension for some time."

"This day, being the 29th Nov. . . . our Sister, Janet Bowes, who had been suspended for the sin and folly before recorded, was restored to church privileges."

Coexistent with this our Sister's case, was another, which was arranged by the Church without advice from any Sister Church; the record of it is interesting:—

"Eleanor Stanly was that same day (*i.e.* July 22), in the Church, but she went away before the Church might discourse with her. She, (besides the ill report she has brought before the world) has never owned her return in *time of danger and difficulty*, till now *some little liberty is granted*. Lord guide us what to do concerning her."

"Dec. 18th. The Church kept a day of prayer at Hemshill. . . . Afterwards, the Church took oversight of Eleanor Stanly's matter before them. Upon the whole, *after two or three hours' discourse*, there was a general dissatisfaction in her, upon account of the ill report brought by her, by reason of her *contentious law suits*; for which, not being (as was judged) in the least humble, but rather justifying her folly in it, and partly excusing herself, as if all of that kind were managed by her husband, we now saw no ground to believe her. She was admonished to be kept under the suspension from the table of the Lord, till we had some farther trial of her. As for that of conformity, for which she was charged before, she did clear herself of it; and we had *nothing but common rumour* in it, in that crooked time of the Church—the officers being scattered from it. The Lord forgive the failings of the Church in points of watchfulness over her *members*. Amen. And the Lord be merciful to us that

we may, in the future, be more mindful of our duties from henceforth."

"Feb. 5, 1673. Hemshill. Our Sister Eleanor Stanly's suspension was taken off, she giving satisfaction by her *acknowledgment*, &c. She spake very savourily."

In these cases, the Church entered fully into their merits, and acted with deliberation, firmness, and christian love.

"June 2. The Pastor read his permission from the King, giving him liberty to preach to his congregation, at the house of Sister Hutton, at Hemshill. The same day the Church brake bread together, and in the afternoon the Pastor preached, to stir up to thanksgiving for the mercy of liberty granted, from Psalm iii. 1, 2."

The following is a copy of such licence, or permission, in which we have inserted Mr. Larkham's name and abode, merely for the sake of giving it completeness:—

Charles Rex.

Charles, by the grace of God, King of England, Scotland, France, and Ireland, defender of the faith, &c., to all Mayors, Bailiffs, Constables, and others our officers and ministers, civil and military, whom it may concern, greeting. In pursuance of our declaration of the 15th of March, 1671-2, we do hereby permit and license George Larkham, of the Congregational persuasion, to be a teacher of the Congregation allowed by us, in a room or rooms of his house in Tallantire, for the use of such as do not conform to the Church of England, who are of that persuasion, or commonly called Congregational, with farther licence and permission to him the said George Larkham, to teach in any place licensed and allowed by us, according to our said declaration.

Given at our Court at Whitehall the Second day of May, in the twenty-fourth year of our reign, 1672. By his Majesty's command.

ARLINGTON.

For many years after this, Mr. Larkham, and the people of his charge, worshipped without molestation or fear, as will be seen from the following extracts:—

“July 22. This day, according to appointment, the Church met at the Pastor's house, at Tallantire. When the preaching and discourse were over, the Church did solemnly and unanimously elect Brother Richard Eaglesfield, to be a Ruling Elder in the church, and Brother Robert Thursby, they did elect to the office of Deacon. It is left to them to give an account of their acceptance of the choice at the next Church Meeting.”

“July 26. The Church met at Hemshell. The Pastor preached from 1 Tim. iii. 15. That day two persons were received into fellowship—namely, Lucy Rudd, and Isabella Walker. They had both good testimonials given to them. The Lord bless them and cause them to grow in the courts of the Lord's house.”

The 28th July, the Church met and brake bread at Hemshell, it being the first day of the week. The day was comfortable. Blessed be the Lord God of His people.”

“August 30. There was a meeting in the Pastor's house, at Tallantire. Few of the brethren were there, partly by reason of the Assizes, and partly by reason of the tempestuousness of the weather. The Pastor spake from Psalm lv. 22.”

“Sept. 1. The Church met at the Pastor's house, at Tallantire, to break bread, it being the Lord's day. It *was* a good day. The Pastor spake in the forenoon from

Cant. vi. 3, latter part ; in the afternoon from Psalm xxv. 4. The same day, Hannah, daughter of Janet Bowes, of Cockermouth, (our Sister) who was baptised in the church about 20 years since, desired, by Brother Richard Bowes, that she might be received into the communion of the Church. But she is a member of the Church *already*, and therefore, upon owning of her parents' covenant, professing faith in Jesus, and repentance from dead works, she is to be confirmed " [*i.e. established in her views as to right of membership, by being admitted to the table of the Lord.*] " "This is the first baptized one by us who had looked after communion in a petitionary way."

"Sept. 4. There was a smaller meeting of the Church at *Whitehaven*, upon the occasion of baptizing the child of Brother Nicholson Gibson, of that place. There were present at that meeting, the Pastor, Richard Eaglesfield, and Sister Ann Wilson, of Clifton."

"Sept. 29. The Church brake bread at Hemshell, between the exercises of preaching, it being the Lord's day. The day was a day of mercy. *Oh blessed be the Lord for liberty.* There then communicated with us two of the Church in Furness Fells,—Hugh Towers, and Harry Jackson, and one of *the broken people* at Keswick."

"October 25. The Church kept a solemn day of prayer and humiliation at the Pastor's house, at Tallantire, chiefly in order to the setting apart of their chosen officers. Accordingly our brother, Richard Eaglesfield, was ordained to the office of a Ruling Elder, and Brother Thursby to the office of a Deacon. Brother Benson was present, and helped on the work of the day by prayer, and speaking to the officers ordained, by way of charge as to their duties. The same day those persons before proposed were admitted into communion, namely, Mrs. Mary Fletcher, the younger,

of Tallantire; Joseph Bowes, his wife, of Cockermouth, and Hannah Bowes, the daughter of Sister Janet Bowes, of Cockermouth,—the first fruits of the Lord of this Church. Blessed be the Lord for all His goodness to this poor church.”

“Nov. 15. The child of our Sister Ann Robertson, *of Hensingham*, was baptized and called John. Present at the baptism, Brother Thursby, Brother Woods, and Brother Nicholson Gibson, and *some other Christians living at Whitehaven.*”

Dec. 1. The Church brake bread at Hemshill. The same day the Church pitched upon the 13th inst. to be a day of prayer and seeking the Lord, at Hemshill. Then Lord, there be helpful to His poor weak church.”

“Dec. 13. The Church kept a day of prayer at Hemshill, according to appointment. The Pastor spake from Ezek. ix. 4. Our Brother Thursby spake on *the work of praise.*”

“December 29. Being the last Lord’s day in the month, the Church brake bread at Hemshill. It was a comfortable meeting.”

1673. Jan. 24. This day the Church kept her monthly meeting at the Pastor’s house, at Tallantire. The Pastor spake from Job xxxvi. 5. At that meeting, Magdalene Younghusband, of Thripland, an excellent woman, was received into the communion of the Church *with general satisfaction.*”

“Feb. 5. The Church kept a day to seek the Lord on behalf of the Parliament sitting down on the same day, that the Lord would be with them, and *keep them from doing harm to His church and people.* The Pastor preached from Psalm cxxii. 6-9. The day was kept at Hemshill.”

"Feb. 25. There was a Church Meeting at the house of Brother Thursby, at Tallantire. There were but few together, in regard of the storminess of the season. There was a discourse made by the Pastor from Ezek. ix. 4.

March 23. The Church brake bread at Hemshill. The Pastor discoursed in the forenoon, and the Teacher, Brother Benson, in the afternoon. The Pastor being called away to see Brother Nicholson Gibson, at Whitehaven, very dangerously sick. The Lord spare him if it be His blessed will."

"March 30. Brother Nicholson Gibson, of Whitehaven, departed this life."

"May 16. There was a Church Meeting at the Pastor's house, at Tallantire. The Pastor preached from Cant. iii. 1, and then was baptized the Pastor's son, called Henry; after which, the Church went down to the house of the Deacon, Brother Thursby, for *more privacy*; when Janet Slack, of Cockermouth, was received into fellowship; who gave very good and personal satisfaction, both as to the Lord's dealings with her, and her knowledge, submitting solely to the government of Christ in this Christian Church, according to the Word of God."

"July 25. The Church met at Hemshill to keep a day of humiliation, and to seek the Lord in regard to the threatening of the Lord by the impassable rain. We were together by Nine in the morning, and continued together until Three in the afternoon. The Pastor discoursed from that Scripture Deut. ix. 4. The Elder, Brother Eaglesfield, helped in the work of prayer. Lord answer Thy poor unworthy servants' poor petitions. Amen. Amen."

Aug. 3. The monthly meeting of the Church was omitted this month because of the Assizes."

"Aug. 10. We brake bread together at Hemshill. The Elder of the Church at Kirkoswald, *Mr. Richard Wilson*, sat down with us. Brother Benson was over the same day. He discoursed in the afternoon from Phil. i. 27."

"Aug. 22. The Church met at Hemshill to humble themselves, and to seek the Lord. The grounds of keeping such a day were, the continued unseasonableness of the weather, and *the purpose of the Pastor to put his son, Deliverance, abroad, that he may be with a godly minister to be trained up for the Service of God and His Church.*"

"Oct. 5. The Church brake bread at Hemshill. *Thus the Lord continues our liberty.*"

Oct. 12. Thomas Stanger and his intended wife, Elizabeth Blethwaite, were proposed to the Church, to be received into communion, and to the Lord's Table."

"Nov. 2. The Church brake bread at Hemshill, on the first day of the week. The same day, Thomas Stanger was received into the communion of the Church; and Elizabeth Blethwaite, claiming her privilege, and taking hold of her father and mother's covenant, and expressing her confidence in Christ's passion, and repentance from dead works, and the Church having nothing to object to her as to her walking, *was permitted to partake of the Ordinance of the Supper, and was confirmed.* [p. 55]. The Lord bless these persons who propose to marry together two days hence."

The views of Dr. W. Lindsay Alexander, of Edinburgh, remarkably coincide with those of Mr. Larkham, as expressed in the above extract. The Doctor observes, in the Augustine Church Year Book for 1863, page 12 :—"I should be disposed also to admit without any further ceremony, to the communion, the children of members of

the Church, when their application is fully sanctioned by their parents, or other relatives, and when no objections are offered by any of the members. I conceive that every baptized child has been baptized for this very end ; and when young persons, who have been so baptized, grow up in the midst of us, and are regarded by those who undertook at baptism to train them for Christ, as having really reached that end, I conceive that the Church should open its doors for such, as a matter of course, and welcome them in with great gladness and joy of heart."

1674. "Feb. 22. The Church brake bread at Hemshill, and then was proposed to the Elders of the Church, Hannah Wheelwright, of Tallantire, desiring to have the Ordinance of Baptism administered to her, she not having been baptized when a child ; forasmuch as her father,—a godly man, was not clear to have it done. She then gave a good account of her faith and repentance to the Officers."

"March 6. According to the appointment before, the Church kept a solemn day of seeking the Lord by prayer, at Hemshill ; where, after the Pastor had spent some time in discoursing as to the work of the day, and prayed, as also Elder Eaglesfield, the particular members then present—and most were present—one by one, did solemnly renew their covenant in the Lord and one in another, engaging themselves to walk as becoming a Church of Christ. . . . At the same time, Hannah Wheelwright was received into the communion of the Church ; and she is, if the Lord permit, to be baptized the next general church meeting day."

"March 20. The Church had their monthly meeting before the Lord's Supper, at the house of the Pastor, in Tallantire. At that time and in that place was baptized

Hannah Wheelwright, the daughter of Richard Wheelwright, deceased, who had not been baptized in infancy. She was upwards of twenty years [old], as is conceived."

"June 12. The Church had a day of prayer, especially on behalf of the *people about Kirkoswald, who have been barred of their liberty, and are forced to meet by night*. The Pastor spake from the Scripture Neh. i. 4. Those that helped were the two Elders, and Deacon Thursby."

"June 14. The Church sat down together at the Lord's Table, at Hemshill. When we shall meet and sit down there again, the Lord, He knows. Oh Lord, work for Thy poor creatures. Amen."

"Aug. 9. The Church brake bread at the Pastor's house, it being the first day of the week. At that time Brother Benson assisted, he being over with his wife. He discoursed in the morning part of the day, from Luke xii. 18."

"Nov. 23. Night. Our brother, John Wilson, of Eaglesfield, departed this life. He was interred the next day, in the burying place there belonging to the Quakers."

"Nov. 27. The Church had their monthly meeting at the Pastor's house, so as a meeting upon that account was omitted. The Pastor spake from Rev. ii. 1, the last words. The Elders of the Church, with the Church, appointed Dec. 2, to be a day of thanksgiving to the Lord, on many accounts; especially in regard to the *Pastor's recovery out of a violent sickness*."

"Dec. 2. The Church kept a solemn day of thanksgiving, according to the appointment, at the Pastor's house, at Tallantire. He spake from the Scripture, Psalm L. last verse, former part. The work of the day was holpen on by two of the Elders, Deacon Thursby, Brother

Piel, and Brother Gawin Eaglesfield. Lord accept of our offerings."

1675. "March 19. The Church had a meeting at the Pastor's house. The Pastor then spake from Rev. ii. 2. The same day *they took into their care, Stephen*, the son of John Wilson, of Eaglesfield, deceased, who otherwise must have gone on the country for a living."

"March 21. The Church brake bread at the Pastor's house, at Tallantire, it being the Lord's day. Some strangers then communicated."

"April 18. The Church kept a day of prayer *upon the sitting down of Parliament* the same day. The Pastor preached from the Scripture, Psalm lxxxii. 1. The same day one *Christopher Rudd, of Dovenby*, was proposed to the Church."

"April 18. The Church brake bread at the Pastor's house, at Tallantire. Then Christopher Rudd, of Dovenby, being proposed to the Church, was received into communion."

"May 16. The Church brake bread, enjoying still this liberty. The Lord is still gracious to us poor unworthy creatures."

"June 11. The Church met at the Pastor's house. He was then absent in Lancashire. Brother Thomas Piel discoursed. One Rothery, of Embleton, was proposed to the Church, to be received into communion."

"July 9. The Church met at the Pastor's house. The Pastor spake from Rev. ii. 2. The same day the above mentioned *William Rothery, of Wythop*, was received into communion. O Lord receive him and make him to grow."

"Aug. 1. Sarah, the daughter of Sister Hutton, came and claimed her privilege, as being one of the saved of the

Church, to have her child baptized. She, professing her faith in Christ, and owning her paternal covenant, was accordingly confirmed, and had the child baptized."

"Aug. 8. The Church brake bread at the Pastor's house *openly, yet enjoying liberty*. Blessed be the Lord for His mercy. Then was appointed a day to be kept in the week following, partly to bless the Lord, and partly *to call upon Him for the continuance of that liberty, and also granting liberty to others deprived of it; as also in regard to the harvest.*"

"Aug. 18. The Church kept a day of thanksgiving at the Pastor's house, upon account of the gracious continuance of their liberty. The Pastor spake from Psalm xxiii. 5. There helped in the work, Brother Eaglesfield, the Elder, Brother Thursby, Deacon, and Brother Piel, of Lorton."

"Oct. 1. The Church met at the Pastor's house. Mr. Benson discoursed that day from 1 Cor. xi. 28. Then James Dodgson was proposed to the Church."

"Oct. 8. The Church brake bread together at Tallantire. Then there was appointed a day of meeting, the 18th of the same, to bless God for giving a seasonable harvest, and also *to seek the Lord for Parliament, that day to convene.*"

"Oct. 18. The Church kept the day before appointed. It was a good day. The Pastor spake from Psalm lxviii. 19. The Lord accept His poor people's offerings."

"Oct. 31. The Church brake bread at Tallantire. The Lord was gracious. The Pastor spake from Matt. 27th, touching the Passion of our Lord, particularly His demeanour before Pilate. Then was received into communion, James Dodgson, son of John Dodgson, of Tallantire. *Lord water this plant! Amen.*"

"Dec. 26. The Church brake bread in Tallantire, at the Pastor's house. The Pastor spake touching the Lord's death. The same day was baptized, Stephen, son of John Wilson, of Eaglesfield, deceased, who, during his father's life time, was dark in the reasons of Pædobaptism. But the young man, desiring to be baptized, and owning his father's covenant, we were clear in our duty, and accordingly he was baptized in his father's right."

1676. "Feb. 4. The Church had a day of prayer at Hemshill. They carried on the work of the day themselves, the Pastor not being with them."

"March 19. The Church brake bread at Tallantire. The same day a Quaker out of Lancashire came to disturb us. But she (for it was a woman) was quiet soon, and so the work of the day was carried on, the Lord graciously assisting."

"April 5. The Church had a solemn day for prayer at Hemshill, *that the Lord might disappoint such designs as should be on foot at the Sessions that day at Carlisle*, as to the abridgment of liberty, hitherto marvellously enjoyed. The Pastor spake from Psalm xvii. 18. It was a day of enlargement. The Elder Eaglesfield, and Deacon Thursby, helped on the work of the day in prayer. Lord, answer all the petitions made. Amen."

"The Church met April 14, at the Pastor's house. Some hours were spent in prayer for the Churches of Christ in *New England*, upon account of the National Sitting upon them. Lord hear the petitions made for them, and be Thou their protector and defender."

"May 14. The Church brake bread together at Tallantire in quiet, once more, publicly."

June 9. The Church had *a day of prayer for the afflicted people of God in New England*, invaded upon by the Indians."

“ June 11. The Church brake bread in peace at Tallantire. The Pastor spake in the Forenoon from 2 Cor. v. 17, and Mr. Benson in the afternoon from Col. i. 18.”

“ Sept. 1. The Church agreed to keep the 22nd inst. a day of thanksgiving upon many accounts, particularly for the fruitfulness of the year and the good harvest.

“ Sept. 22. A day of thanksgiving was kept, according to appointment. The Pastor spake from Psalm cxvi. 12-14. Elder Eaglesfield and Deacon Thursby helped in the work of the day. The same day there was an account given of God's appearing for His poor people in New England, *according to their requests*, June 9th before. Blessed be the Lord, who is a God hearing prayer. Complete every deliverance of Thy people in that part of the world. Amen.”

“ Oct. 1. The Church brake bread at the Pastor's house, at Tallantire. The Pastor preached from Luke xiii. 24, in the former part of the day. One, James Sutton, of Kendall, was proposed and received, a good testimony of his life being given by Brother Benson, residing there, and he satisfied the Elders as to his faith. The Lord bless this plant and cause it to grow.”

1677. “ Feb. 16. The Church met to keep a day of prayer, on account of Parliament meeting the day before. Lord hear our petitions.”

“ March 4. Our Sister, Ann Robertson, of Cleator, departed this life. She was buried in the church at Cleator.”

“ May 27. The Church spent some time after the evening's discourse of the Lord's day in seeking God by prayer, 1, for rain, 2, for a blessing on the Pastor's son, Deliverance, that week to go to London, for his better *training for* the work of the Lord in the Ministry. The

Lord heard mercifully as to rain, and the good Lord answer our petitions *for the young man, that he may be a blessing.*"

"Oct. 5. A day of solemn thanksgiving was kept by the Church at the Pastor's house, specially on account of the goodness of the harvest this year."

1678. "Jan. 11. The Church kept a day of prayer for the Parliament sitting down two or three days before. Brother Benson and Brother Thursby helped in the work of prayer."

"Jan. 20. The Church brake bread at the Pastor's house. Mr. Benson spake from Isaiah xlix. 22. The same day was proposed to the Church, to be admitted into fellowship, *Robert Gunson, of Whitehaven.*"

"March 15. The Church kept a day of prayer on behalf of *the suffering people of God in Scotland*, and upon account of the *sins of the nation*. O Lord, hear the petitions made.

"July 5 was a Church Meeting day. Some time was spent in prayer for the suffering people of Scotland. O Lord, hear us."

"Sept. 29. The Church sat down comfortably at the Lord's table together. Some of the Church about Kirkoswald, sat down with us—Elder Wilson and Deacon Watson."

"Oct. 25. The Church met according to their manner monthly, before the day of breaking bread. The Pastor then laid himself out to feed from Psalm cxvi. 5. Lord, bless what was delivered."

1679. "Jan. 31. The Church had a day of prayer at the Pastor's house, at Tallantire, in respect of the state of *the nation, full of favour with reference to Popery*. There was a speaking sermon from the Scripture, Psalm lxxviii. 1.

Lord assist us. The Lord was helpful in enlarging those that helped in prayer. O Lord, hearken to our petitions, and *save this nation from Popery*. Amen. Amen.

“March 4. The Church met at Tallantire to keep a day of prayer for the nation, and *especially for the Parliament*, to meet two days after. There was then read, 1. Chron. xxviii. Something was spoken from it.

“The same day, Brother Gawin Eaglesfield, of Dearham, was dealt with by the Church, for his folly in wild interpretations of Scripture ; which he explained to the coming down of the present Government by such a day. That which was done, because he was thought not capable to be dealt more rigorously withal, his brain framing to be turned with his notion, was the desiring him to forbear publishing such a wild conceit, both to his own, and the Church’s prejudice ; and, that he would forbear to sit down at the Lord’s Table with us, till he was better able to give satisfaction to us for this and former whims of the like nature. The said party promised he would perform what the Church enjoined upon him.”

The Rev. Gawin Eaglesfield, A.M., Rector of Plumbland, was one of the earliest members of the Church. He was probably related by birth to the Rev. Robert Eaglesfield, who, according to Hutchinson, was Rector of Brough, in Westmoreland, Confessor to Philippa, Queen Consort of King Edward III., and Founder of Queen’s College, in Oxford. Mr. Gawin Eaglesfield’s relationship to the Founder of this College being acknowledged, “he was admitted contrary to the manner ordinarily used.” His relationship was afterwards disputed, but being supported by the Archbishop of York, “the College gave him the *next presentation* to the Rectory of Weston.” In our

Church Book, his name is not associated with Weston, *but with Plumbland*, (from which he was ejected after the Restoration of Charles II.), *and with Dearham*, the residence of his ancestors, where he lived after his ejection. He appears to have given this Church, in which he sometimes officiated, great anxiety on several occasions; much forbearance was exercised towards him, and he retained his membership till his death, which happened in 1682.

"April 11th was the Church Monthly Meeting day. The same day was appointed for a National Fast. Accordingly it was kept by this Church."

"June 6. The Church had a day of prayer in regard to *the nation in its awful apostacy*. The Lord be merciful to England. The Pastor spake from that Scripture, Psalm cxxx, last verse."

"Sept. 26. The Church met at the Pastor's house to keep a day of thanksgiving in regard of God's crowning the year with His goodness."

"Sept. 28. The Church brake bread together very comfortably. There were some of the Church at Kirkoswald with us."

"Nov. 5. The Church kept a day of prayer at the Pastor's house, at Tallantire, for the nation especially, that God would have mercy upon it. The Scripture then spoken from, was Psalm lx, 1-5. There helped in prayer, Elder Eaglesfield, Deacon Thursby, and *Brother Sawrey, of Broughton Tower*."

1680. "July 2. The Church kept a day of prayer for the nation, and the people of it. The Pastor discoursed from Psalm li. 18, 19."

"Sept. 26. The Church brake bread together in the

Pastor's house. Blessed be the Lord for continued liberty."

"Oct. 21. The Church had a day of prayer for Parliament, that day sitting down. The Pastor spake from Heb. iii, 2. Lord answer us."

1681. "Jan. 14. The Church kept a day of prayer for the nation, and particularly for the Parliament, at the Pastor's house, in Tallantire."

"June 22. The Church had a day of *prayer for rain*, there having been *a very great drought for many weeks*. It was kept in the Pastor's house. The Pastor spake from 2 Chron. vi, 26, 27. There assisted in prayer Elder Eaglesfield, Deacon Thursby, Brother Wallis, Brother George Bowes, and Brother Thomas Stanger. Lord, hear the prayers of Thy servants."

"July 1, was a Church Meeting day. The Pastor spake from Psalm xxv, 15. The same day, John Wallis, before proposed, was received into communion. Then were baptized, Sarah, the daughter of Mary Thompson, of Papcastle, and *Mr. Jeremy Sawrey, of Broughton Tower*, who had not been baptized in his infancy."

"July 31. The Church brake bread at the Pastor's house, quietly and sweetly together. The same day, the Pastor's son was proposed to the Church, namely, *Deliverance Larkham*, to be received into communion."

"Aug. 23. The Church brake bread at the Pastor's house. The same day, *Deliverance Larkham*, before proposed, was received into the Church."

"Oct. 2. The Church brake bread. The same day, thirty years before, was the Church gathered. Hitherto the Lord hath been gracious."

"Nov. 27. The Church brake bread together at the

Pastor's house. The Lord is pleased to continue us our liberty. Blessed be His holy name."

"Dec. 9. The Church had a day of prayer for the suffering people of God in the Christian world, *particularly in Scotland.*"

"Dec. 25. The Church intended to brake bread, it being the monthly day; but, by reason of the storm, the Sacrament was put off to the following Sabbath."

1682. "April 21. The Church kept a day of prayer at the Pastor's house, for the distressed people of God in France and Scotland; as also upon the account of our own sorrow in this nation, as to Popery coming in upon us; beside the personal sufferings of many churches, and good people in several parts in this kingdom. O Lord, look down. Hear the groan of them. The Pastor took occasion to speak from Heb. i, 4, a Scripture that had been before him heretofore. Those that helped in prayer that day, were Deacon Thursby, and Brother James Sutton."

"July 30. The Church brake bread together at Talantire. The same day, in regard to the backwardness of the Brethren and Sisters too generally to observe the meeting days, the Pastor took occasion to *lay aside* the meeting days, until the brethren *manifested a desire* that they should be kept up."

"Aug. 25. The Church had a Monthly Meeting, having before *manifested their sense of, and trouble for, and future resolve against* their former backwardness. The Pastor then spake from Heb. xii, 1. Finished that portion of Scripture."

"Oct. 6. The Church had a day of thanksgiving at the Pastor's house, upon account of the Lord's goodness

in relation to the good harvest. Then also the Lord had an offering for preserving the poor congregation, now 81 years completed, the 2nd inst."

"Oct. 22. The Lord is yet pleased to continue our liberty, *notwithstanding threatenings and frowns.*"





CHAPTER VII.

1683—1687.

Persecution of Nonconformists—Decision of the church as to the course which it should adopt—Divides itself into four parts for worship at different places—Sir George Jeffreys, Lord Chief Justice, at Carlisle—Last meeting of the church, at Tallantire, on the Lord's day—Persons worthy of special note—Indictment of members of the church for riot.—The church ventures, after a few months, to hold a day of prayer—Continues its meetings secretly—Case of discipline—Declaration of Indulgence by James II.—The church and its Pastor address the King—Return of the church to Cockermouth.

TEN years have elapsed since the Pastor obtained permission to preach, from the King, and though, during that period, the persecuting spirit of the age was sufficiently rife to keep him and his people in almost constant alarm, yet they were permitted to worship in peace. But the year 1683, opened with gloomy prospects for all who refused to conform to the Established Church. No high-wrought picture conveys to us so touching a conception of the distress of the Nonconformists as those few simple words, in which Baxter, writing in 1683, describes what he and his brethren still endured. "The Jails," he said, "are filled with Noncon-

formists: nine ministers are now in Newgate, and many more in other places. And almost all of them mulct and fined in far more than ever they were worth. Their goods and books taken by distress: they are fain to fly or abscond that are not in prison: their wives and children in distress and want: they are judged by the justices unworthy, so much as to be summoned to answer for themselves before they are judged, or to be heard plead their own cause, or to know and witness their accusers and witnesses; but as I myself was distrained of all my goods and books on five convictions before ever I heard of any accusation, or saw a judge, so is it with many others and more. In a word, Lords, Knights, and Clergymen take us for insufferable persons in the land, unfit for human society, enemies to monarchy, obedience, and peace, and corporations, promise to choose such Parliament men as are for our extirpation."

The way in which the bitterness of revived persecution was met, and the spirit in which the sorrow it occasioned was endured by the Pastor and his people, will be best described in his own words:—

"Jan. 19. The Church had a meeting in the Pastor's house, at Tallantire, then and there to advise with the Lord, and with one another, how to do in the day before them,—the day of trouble, and threatening, and spoil to the churches. It was then and there looked upon as the personal concern of the Pastor, that he should avoid the keeping of such public meetings at his house for all comers as hitherto for many years he had done, that an evil generation might not be gratified in the ruin of his family. It was then also further agreed as to keeping up the Church meetings, to keep them *very privately* on the Lord's day, and once a month. Besides, it was resolved upon

that the Church should meet once a fortnight in *little companies* at Cockermouth, (and) Embleton, in the Lowland. O Lord let this cloud blow over. Grant liberty to this people again speedily, for Thy mercy's sake."

"Jan. 30. A few of the brethren met at the Pastor's house, to seek the Lord that He would be gracious to His people in these nations, *and deliver them from those who seek to keep them down.* O Lord, hear. O Lord, hear."

"Feb. 14. The Church brake bread together *very privately* in the Pastor's house, upon a work day. *The Lord hid us.* Blessed be His name."

"March 14. The Church met at the Pastor's house about one o'clock, and continued three or four hours together."

"April 15. The Church brake bread comfortably together, at Tallantire, on the Lord's day. The Lord clouded graciously."

"June 3. The Church brake bread at Tallantire quietly and comfortably together. Oh! blessed be the Lord for what grace and liberty are continued to us this day."

"June 15. The Church kept a day of prayer in the Pastor's house. The Pastor spake from Psalm xl, 4. There assisted in prayer, Elder Eaglesfield, Elder Bolton, the two Deacons, Deliverance Larkham, and Brother Casson. Lord, hear the petitions made."

"Aug. 1. The Church had a day of prayer in the Pastor's house. The day is *black and gloomy.* We are straitened as to former liberty. We were then agreed to divide the Church into *four companies* for meeting days the week about. One company at Embleton, another about Allerby, another at Allonby, and then at Cockermouth, and, besides every week, at Tallantire, former

part of the day, to seek that the Lord will pass evil days away, which the Lord cause to pass away speedily. Amen."

"Aug. 31. Some of the Church met in the Pastor's house. Meetings now, are *very difficult to be kept up*. The Lord open again the door of Liberty. O guide and protect Thy poor people, O gracious Lord!"

"Oct. 10. The Church had a meeting to give thanks to the Lord for the good harvest season. The same day they concluded to meet to break bread the 17th day of the said month, having not broken bread for weeks, *in consequence of the difficulty of the day*. Lord protect Thy poor people in this evil day."

"Oct. 17. According to appointment the Church brake bread together at the Pastor's house. The Lord was graciously pleased to hide poor creatures."

"Dec. 27. The Church had a day of prayer together in *that difficult time*."

1684. "Jan. 18. The Church brake bread very peaceably and comfortably together, at the Pastor's house, upon a work day."

"Feb. 29. The Church had a meeting in the Pastor's house. The Lord was graciously pleased to *hide us in an evil day*. The Pastor spake from Psalm xxxvii, 1."

"March 2. The Church brake bread together in peace, on the first day of the week. The Lord is gracious in our preservation. Blessed be His name for His singular mercy."

"April 22. The Church brake bread upon a week day, because of the difficulty of the times, as to meeting. The Lord graciously preserved His poor ones."

"May 30. The Church brake bread at the Pastor's

house, on the *Sixth* day of the week. *The Lord hid graciously.*"

"July 4. The Church had a day of prayer, to seek the Lord for His people in distress, in these nations ; and for His own preservation, as hitherto, hearing THAT A SAVAGE JUDGE *was coming into the country to stir up the magistrates.*" The Pastor and his flock were startled by the howling of the wolf, and, afraid, they hastened to the Chief Shepherd, praying, "Lord, disappoint him. There helped in prayer, Deacon Robert Thursby, Deliverance Larkham, and Brother Wallis. O Lord, hear the poor broken petitions made by Thy servants.

"Aug. 7. The Church spent from two to three hours together at the Pastor's house, to seek the Lord for His poor persecuted and distressed people of these realms, and especially for themselves, that He would be pleased to hide them as hitherto. The Pastor spake from Psalm iii, 8. It was the time of the general Assizes, and THERE WAS A VERY FIERCE JUDGE UPON THE BENCH, ONE SIR GEORGE JEFFREYS."

With the blood of Sir Thomas Armstrong on his head, Jeffreys went the Northern Circuit, in the Summer of 1684, wearing a ring of "good value," which Charles II took from his own finger and gave him in recognition of the *illegal* service which he had rendered in the condemnation of Armstrong. "The ring upon that was called his *blood stone*.

The epithets "savage" and "very fierce" accurately describe the character of Jeffreys. His innate baseness and cruelty have given his name a conspicuous place on the roll of infamy. The late Lord Campbell says of him

in his "Lives of the Chancellors,"—"I began my critical examination of his history in the hope and belief that I should find that his misdeeds had been exaggerated, and that I might be able to rescue his memory from some portion of the abloquy under which it labours; but I am sorry to say, that, in my matured opinion . . . his cruelty and his political profligacy have not been sufficiently exposed or reprobated; and that he was not redeemed from his vices by one single solid virtue."

"Sept. 19. The Church met at the Pastor's house, and kept a day. The former part of the day was kept in the work of thanksgiving, and especially for the good harvest season. The latter part of the day was spent in the work of prayer, particularly for the distressed state of the people of God in these realms. The Lord was pleased graciously to hide in this evil day, *though we were many*. Blessed be the name of the Lord."

"Sept. 21. The whole Church (in a manner) brake bread together, at the Pastor's house, on the first day of the week. The Lord was pleased graciously to hide in an evil day. The Church continued together from ten in the morning to about three in the afternoon."

"Nov. 16. The Church brake bread together at Tallantire, being the first day of the week. The Lord graciously hid His servants. The day was sweet and comfortable. Blessed be the Lord."

"Dec. 14 was the last day of the Church's meeting as before, upon the Lord's day, at the Pastor's house, in Tallantire. *A very sad persecution then falliny in, shut up this church's door. O Lord, open it again in Thy due time.*"

The following persons are worthy of honourable mention, for their noble daring, in resisting the operation of the Conventicle Act, by opening their houses for the preaching of God's word, AT THE RISK OF A PENALTY OF TWENTY POUNDS FOR EACH OFFENCE.

RICHARD EAGLESFIELD, *Allerby Hall.*

ANN WILSON, *Clifton.*

JOHN HUDSON, *Cragg, Setmurthy.*

MARGARET HUTTON, *Hemshill.*

ROBERT THURSBY, *Tallantire.*

JOHN BOLTON, *Embleton.*

“For what contend the wise? For nothing less
Than that the soul, freed from the bonds of sense,
And to her God restored by evidence
Of things not seen—drawn from their recess,
Root there, and not in forms, her holiness:
For faith, which to the patriarchs did dispense
Sure guidance, ere a ceremonial fence
Was needful round men thirsting to transgress;
For faith, more perfect still, with which the Lord
Of all, Himself a Spirit, in the youth
Of christian aspiration, deigned to fill
The temples of their hearts, who, with HIS WORD
INFORMED, WERE RESOLUTE TO DO HIS WILL,
AND WORSHIP HIM IN SPIRIT AND IN TRUTH.

WORDSWORTH.

1685. "Jan. 14. Several of the Church were indicted for a riot, upon the account of meeting contrary to the Act of Conventicles. The Lord was pleased graciously to appear for His poor ones, and they were delivered. Blessed be His name."

"April 19. After a long time of trouble, and privation, and suffering, the Brethren agreed to have a day of prayer the 23rd inst. and the 24th, in two distinct meetings. The Lord help to seek Him with sound purpose and importunity for ourselves, the nation, &c."

"April 23. Part of the Church met according to appointment, at the house of Brother Rudd, of Cocker-mouth. The Pastor spake from Psalm xviii, 6. The next day, more of the Church met at Brother Eaglesfield's house, at Allerby, and spent several hours in prayer. The Lord hear."

"May 17. The Church met at the Pastor's house, and brake bread together, after many months' interval, by reason of trouble. The Lord was pleased to hide us all the day."

"Aug. 30. Part of the Church, about thirty, (those about Derwent) brake bread together at the house of Brother Bolton, in Stangar. The Lord was pleased to hide in these difficult times. The Pastor discoursed from Psalm cxxxvii, 1. Lord, give Thy people liberty."

"Sept. 6. The other part of the Church, namely, the Brethren below Derwent, brake bread peaceably at the Pastor's house. The Pastor discoursed the same day from the same subjects, and the Lord assisted us."

"Oct. 30. The Church had a quiet meeting at the Pastor's house."

"Nov. 1, being the first day of the week, the Church brake bread comfortably and peacefully together, at the Pastor's house. Blessed be the Lord."

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Psalm lxxxiii, which was opened. "Lord hear the petitions
 made. The same day, the miscarriages of a brother,
 James Sutton, were laid before the Church, namely,—
 1. His not owning the church's assemblies or meetings
 for a year within six days. 2. His reflecting upon some
 of the brethren for their weakness in prayer. 3. His
 drinking in . . . upon his knees in the street at
 Cockermouth upon the King's coming to the crown.
 4. His baptizing his children disorderly, and other mis-

carriages. Upon this it was judged duly, he having been two or more times admonished by the Pastor, partly by letters, and partly by word of mouth, as alleged by others, to withdraw from him, he having indeed withdrawn himself, and opposed the months of formal process. The Lord give him to see his miscarriage. Amen."

"Aug. 6. The Church kept a day of prayer at the Pastor's house, particularly for the suffering people of God beyond the seas, in France and Piedmont. Lord, hear the petitions that were made by Thy poor creatures for Thy distressed people, for that nation, and for themselves. Amen."

"Dec. 31. The Church had their meeting day at the Pastor's house. The Pastor spake from Mark xiii. 35, 36.

1687. "Jan. 30. The Church brake bread comfortably together, it being the first day of the week."

"March 27th. The Church brake bread at Tallantire. The Pastor went on to speak from 1 Cor. xi, 23-26. In the afternoon, one Mr. Jacques, of Todbank, preached very eloquently from Ezek. xvi, 8, latter end."

"May 20 was a Church meeting day. The Pastor spake from Acts ix, 31.

"The 6th of the month before, the Church kept a solemn day of thanksgiving, upon the occasion of the King's declaration for liberty. The text spoken from was Isaiah lxiii, 8."

"June 24. The Church met in the Pastor's house, at Tallantire. The Pastor spake from Exod. viii, 11. The same day was a reviling letter written to the Pastor by James Sutton, and to the Church; whereupon the Church, having before withdrawn from him by way of suspending him as before, look upon it as their duty to cast him out of their fellowship. His letter is kept. There was a

large answer given to the accusations and charges by the Pastor, which was read in the Church, and thought fit to be sent to the said James Sutton, who is now a companion of vain persons."

"Aug. 26. The Church had a meeting at Tallantire. The Pastor discoursed from Exod. xviii, 11 :—*'Now I know that the Lord is greater than all gods : for in the thing wherein they dealt proudly, He was above them.'*"

"The same day, a collection was made of about £3, for the presenting an Address to the King, which was well accepted by him. The Lord continue our liberty."

Mr. Larkham's joy overflowed when religious freedom was proclaimed, and, under its first impulse, and without due thought, he and his people concurred in an Address to His Majesty. As this proclamation was unconstitutional, having no other authority than the King's own will, it would have been well if our venerated friend had used the liberty without voting an Address. He, however, was not the only Nonconformist whom the King's proclamation involved in perplexity, as appears from a biography of the Rev. John Howe, inserted in the Gospel Magazine for 1780 :—"Upon King James' declaration for liberty of conscience, 1687, Mr. H's flock in London earnestly pressed his return ; and he readily complied. He waited on the Prince of Orange first, *who advised him to be cautious of addressing, and not to fall in with the measures of the Court.*"

If so eminent a man as John Howe needed a caution from the Prince of Orange, the Address from Mr. Larkham and his flock may be excused, if it cannot be justified.

"Sept. 25. The Church brake bread at Tallantire. The monthly meeting was omitted two days before, because of the harvest. The same day was notice given

by the Pastor, of having the public Services in the town of Cockermouth, where a place was prepared. Lord carry on Thy work in that place for Thy glory and the good of souls. Amen.

“Oct 21. The Church kept a day of thanksgiving at Cockermouth, in the new meeting place, upon the account of the Lord’s goodness to the country in the late good harvest. The Pastor spake from Hosea ii., 9, beginning. The same day Mr. Ralph Ogle, sojourning in this county, was proposed to the Church.”

“Oct. 30. The Church brake bread at Cockermouth, and the same day the aforementioned Mr. Ralph Ogle, was received into the Church.”

“Dec. 23. The Church kept a day of fasting and prayer for themselves, these nations, and the persecuted Protestants beyond the seas. The Lord hear the petitions which were made.”





CHAPTER VIII.

1688—1700.

Rev. George Benson, Teaching Elder in the church—Ejected from Bridekirk Vicarage—Mr. Daniel Jackson—Mr. Deliverance Larkham invited to assist his father—election of church officers—Church's thanksgiving for the Accession, ten years previously, of the Prince of Orange—Last entry in the church book by the Pastor—Pastor's death, interment and character—Whitehaven.

FROM November, 1660, to October, 1687, the Church was prevented by law, from holding its meetings openly, in the town of Cockermouth; but now a great political change was taking place in the direction of liberty; the oppression and dynasty of the Stuarts, were rapidly coming to an end. In the latter year, James the Second, issued his celebrated Declaration of Indulgence, granting to all his subjects perfect liberty of conscience, without distinction of creed; Mr. Larkham, availing himself of this liberty, secured a place for public worship on the site occupied by the old chapel, which is (1870) used as a school room. The Church, with its Pastor, after Twenty Six years' compulsory exile from the town, worshipped the first time in the "place prepared," Oct. 2nd.

1687, and thenceforth enjoyed the liberty, for which, as the foregoing extracts show, they had so long and so ardently prayed.

That interesting and hallowed spot, "*The Pastor's house, at Tallantire,*" is seldom mentioned in the remaining portion of the CHURCH RECORDS, but, like "the house of Mary, the mother of John," at Jerusalem, it will ever be fragrant in the memory of those who value religious liberty."

A cottage is standing at Tallantire, bearing in its front a projecting stone, on which are the letters "L. D. G.," and the date "1681." Possibly these are the initials of George and Dorothy Larkham, but there is no evidence of his having resided there. He removed, in 1669, from Egremont to Tallantire, to his "*purchased Habitation,*" and probably he *built* the above cottage in 1681.

Before making additional selections from the Records, we give a brief notice of the first-appointed "Teaching Elder" in this Church, with whose name the reader has most probably become familiar.

The Rev. George Benson was an ordained Clergyman of the Church of England, and Vicar of Bridekirk. He was one of the first members of this Church, in which he accepted the office of Elder, soon after its formation. In 1660, he was ejected from Bridekirk, which is thus noticed in the Church Book:—

"Oct. 31. This day, Brother George Benson, Teaching Elder, was by an order under the hands of Five Commissioners sitting at Keswick, ejected violently and unjustly, from his Public Place, for denying (as was alleged) the baptism of children—a known falsehood."

"In the year 1662, the 13th of the third month, *Brother Benson* went from these parts into his own

country of Westmoreland, to live for a season, in regard of the difficulty of the times, that so he might provide for his family; the Church not being in a capacity to make provision for him, as they gladly would." He, nevertheless, seems to have been recognized during the whole of his life as an Officer of this Church.

Notes of one of his Sermons, which was preached at Tallantire, [page 48] are preserved in the handwriting and Journal of Mr. Larkham. They are the only specimen of his ability known to exist, and without any comment we lay them before the reader. The discourse was founded on those words:—"For this purpose the Son of God was manifested, that He might destroy the works of the devil."

"Nov. 5, 1671. Mr. Benson at the Pastor's house, Tallantire. 1 John, iii, 8.

The main purpose of sending Christ was, that he might destroy the works of the devil.

I.—What this devil is.

1. An apostate angel.
2. A lying, unclean, evil spirit.
3. The wicked one. Satan's wickedness appears in two things.
 - (1.) In that he fell without a tempter.
 - (2.) That he continues in his wickedness.
4. He is called an enemy. He is an adversary. He is an accuser, a devourer, a destroyer, an Apollyon, a tormentor. The devices are:—He bears a bitter enmity against the Saints of God, yea, all mankind, and that upon two accounts.
 - (1.) That man should be restored and *he* lost.
 - (2.) That Christ should take the human nature in union to Himself. Now, he is an enemy;—
 - [1.] To God.
 - [2.] To all men.
 - [3.] To Christ.
 - [4.] To all creatures.

[5.] To all grace and goodness.

[6.] To Saints. And this is not a despicable enemy.

(a) In respect of his nature.

(b) In respect of his power.

(c) Malice, a malicious enemy. Three or four things that the devil bears a spite at Saints for.

1. Because God loves them.

2. Because they bear the image of God.

3. Because they are members of Christ.

4. Because they shall be judges.

(d) In respect of subtilty.

(e) Very active.

(f) Long experienced.

(g) Very dangerous.

II.—But what are the works of the devil, which Christ came to destroy. I shall speak only of Sin in general, which is the work of the devil.

1. As he tempts to sin.

2. By suggesting, &c.

3. As he accuseth them to God for sin.

III.—How Christ takes away sin.

1. By expiation.

2. By operation.

(1.) Well; all sin is from the devil. He tempts to sin. It was he that made Judas betray his Master, Ananias to lie to the Holy Ghost, David to number the people. And now, how many ways hath Satan to draw us to sin.

[1.] By instigations.

[2.] Suitable objects.

[3.] *From duties, in duties, and by duties.* Some enlargement here. Neglecting. Distrusting. Relying.

(2.) Having tempted, he labours to snare them in sin,

[1.] By unsound doctrines.

[2.] By vicious provocations.

(3.) Accusing, and that,

[1.] By way of complaint.

[2.] By way of supposition and submission. So Job, cap. 1.

If—he will curse Thee to Thy face.

IV.—What is the Son of God, who came to destroy the works of the devil. *Person* of Christ, before. [Third] *Person* in the Trinity. God and man in one *Person*, etc.

V.—How was this son manifest.

1. By incarnation. John i, 14.

2. By His miracles, which none could do but the Son of God.

VI.—What is it to destroy the works of the devil.

1. The word signifies dissolving or unravelling of a thing.

2. Came to undo what the devil had done.

VII.—How it affirms that God sent Him for this end. Two things to show this :—

(1.) Scripture prophecy.

(2.) Scripture promise. Gen. iii, 15.

VIII.—For whom doth Christ obtain this victory. Not for all, but only those whom Christ hath chosen out of the world. John xvii. "I pray not for the world, but for them which thou hast given me."

IX.—How Christ destroys the works of the devil.

1. By restraining him.

(1.) His power.

(2.) His malice. He is an enemy in chains.

2. By outwitting him. Christ is wiser than the devil, though he be subtle.

3. By discovering and making manifest the devil's devices. 2 Cor. ii, 14.

4. By making us to look up to Him as Satan's vanquisher and our partner.

5. By converting poor sinners to Himself, giving them repentance unto life.

6. By taking away the guilt of sin, and, consequently, the punishment.

7. By purging away those spots and stains of the soul contracted by sin, which is the work of the Spirit. This the Spirit doeth,

(1.) By working faith.

(2.) By making the soul more wary.

- (3.) By giving the soul a more clear discovery of the excellencies that are in God.
- (4.) Making the soul more to grow in the hatred of sin.
- (5.) By letting more light into the soul, of [concerning] God, &c.
- (6.) It discovers grace and its excellency.
- (7.) Furnisheth the soul with weapons to fight Satan, &c.

Now for the application :—

1. Information. Stand here and admire at the distinguishing love of God, that He should send a Saviour to save us out of the hands of Satan. Not thus, when Angels fell; no provision made for their recovery, but to—for man.
 - (1.) Take notice of the exact Justice of God; no coming to heaven with our sins.
 - (2.) What folly is it to do the devil's work, since Christ came to destroy it. Sin, O sin not.
2. Caution. Take heed that by sin we make not ourselves like the devil. Several sins make like the devil.
 - (1.) Apostacy.
 - (2.) Lying.
 - (3.) Murder. Now there is a murder that makes like the devil, which the law takes not heed of, namely, character-murder.
 - (a) Slandering.
 - (b) Accusing.
 - (c) Envy.
 - (4.) Those that will entice men to sin. Seducers are like the devil.
 - (5.) Opposing of Godly men and Godliness.
 - (6.) Drunkenness. 1 Sam. i. "Count not thine handmaid for a daughter of Belial."
 - (7.) Pride.
 - (8.) Persisting in sin, going on. This makes like the devil. He sinneth from the beginning.
3. Was Christ manifested to destroy the works of the devil? Then [be] this your great concern to draw of your interest in Christ; for He hath destroyed the works of the devil for you."

According to Palmer, Mr. Benson's last removal was to Kellet, in Lancashire, where he preached in his own house, and died in 1691, aged 76.

In the Cockermouth Church Book, the following entry occurs in the list of deaths:—"Mr. George Benson, Tallantire, 1692."

Mr. Benson was the grandfather of George Benson, D.D., a very eminent Nonconformist Divine and Biblical critic, who was born at Great Salkeld, in 1699. His reputation for learning procured for him the notice of Hoadly, Butler, and Conybeare. He was the author of a "History of the First Planting of Christianity," besides many other works.

We now give a few more extracts, extending over a period of many years, and terminating with Mr. Larkham's ministry and life.

"Feb. 24. The Church kept a day of humiliation at Cockermouth, for themselves, the whole nation, and the people of God beyond the seas. The same day, was dismissed to this Church, Mr. Benjamin Fell, from a church in Dublin, which Mr. John Burry is Pastor of. The same day also, were received into communion, Thomas Lunn and his wife Rachel, whom the Lord keep and cause to grow up."

"June 22. The Church Meeting was at the Pastor's house, in Tallantire. The same day, Joseph, the son of Thomas Piel, a gracious man, and one of the Society's long friends, warmed with zeal, was proposed to the Church, being but 16 years of age. He wrote to the Pastor a very savoury letter, which was read to the Church. God bless this young one."

"Aug. 24. One, John Gill, of Eaglesfield, was both baptized, being at the age of man, and, professing his

faith, upon his desire after, received into the fellowship of the Church; a member of it."

"Nov. 23. The Church had a meeting at Cockermouth. That day were received into communion, Henry Johnson, of Eaglesfield, and John Fisher, of Thornthwaite; both of them giving in, the confession of their faith in writing."

1689. "Jan. 22. The Church met at Cockermouth to seek the Lord for the *Convention, that day met at London for the settling of the nation*. The Pastor spake from Psalm lxxxi, 1."

"March 27. The Church kept a day of prayer at Cockermouth, for their brethren the Protestants in Scotland, being in general distress. The Lord hear the petitions that were made by His poor weak ones, in sincerity. The Pastor preached that day from Psalm cxxvi, 1-4. The same day, a young man, one, John Dobbinson, of Aspatia, was received into the communion of the Church."

"Oct. 27, should have been the monthly breaking of bread; but the Pastor was called away by a providence, so that the Church then were disappointed as to their sitting down at the Lord's Table."

1690. "Dec. 30. The Brethren met at Brother Lowry's house, in Cockermouth, in order to the choosing of a Deacon. The Pastor preached from Psalm xxviii., 9. The business, as to a Deacon, was left thus,—*that every one should give his vote in writing by the next Church meeting*."

1691. "Jan. 23. Brother George Bowes, of Cockermouth, was chosen to be a Deacon of the Church, unanimously, in a manner. He had the votes of all but his own and natural brothers',

"Feb. 20. Then was ordained George Bowes, before chosen to the office of a Deacon, in the Public Meeting Place at Cockermouth,"

"The last of May was the day of breaking bread, but by reason of the Pastor's distemper, bread was not that day broken, the Pastor being not able to attend the public meeting."

"Dec. 25. The Church had a meeting at Cockermouth, in the Public Meeting Place. The Pastor spake to them, stirring them up to the duty, in relation to the making provision for a Teacher, when God should take away him that was before them. The Pastor then spake from Luke ii., 32."

1692. "The last Lord's day in the month of January, the Ordinance of the breaking of bread was not administered, because of the badness of the season."

"Feb. 26. The Church had a meeting at Cockermouth. The attendance of the members was small. Many were sick, and others otherwise hindered, by reason of soldiers being in the country. I preached then from Isaiah xxviii. 9.

"April 24. The Church brake bread at Cockermouth. The Lord continues our liberty. The week before, the 19th April, the Rev. John Williamson, of Lorton, departed this life."

"July 31. The Church brake bread at Cockermouth. The same day, three persons were received into communion; to wit, Mr. Daniel Jackson, a preacher of the word, who is called to preach the Gospel at Carlisle; one Thomas Harrison, servant to one Mr. Partis; and one of Cockermouth, a woman, the wife of George Messenger. Lord water these plants."

"Aug. 26. The Church had a day of prayer at the Pastor's house, at Tallantire. Those that assisted in prayer, were Brother Robert Thursby, Samuel Hodgson, and Matthias Partis. It is intended to have church meetings henceforth once a quarter."

"Nov. 27. The Church brake bread comfortably together, in Cockermouth Meeting Place. The same day was a collection for a poor brother, belonging to the Church at Kirkoswald. There was gathered then and there for him, about fifteen shillings."

1693. "Jan. 27. The Church had a meeting at Cockermouth, when, after a sermon, preached by the Pastor, from 1 Peter, ii. 9, there were read several letters from Elder Eaglesfield, at Carlisle, giving an account of the scandal of Mr. Daniel Jackson, some time before, received into communion; upon which, the letter on the other side was written, and sent by a chosen messenger to the said Mr. Jackson, at Carlisle."

This letter concludes in the following language:—"I have not further to signify, except my own particular dissatisfaction, manifested, (though not much minded) when you were at my house. Your compliance to your duty (1 Peter iii, 7) will be as your grieved Brethren's only satisfaction, for your own comfort, and what will make for the furtherance of the Gospel. Your non-compliance, (which is much feared) will draw upon you the Church's censure, cause the further withdrawing of godly ministers and persons, judicious in their Christianity, from owning of you and your ministry; and, above, all, pull down the wrath of God. Written and signed, as ordered by the Church, at their meeting, at Cockermouth, the 27th of the 11th month, by me,

GEORGE LARKHAM, Pastor.

"Aug. 27. The Church brake bread again. The day was a very rainy day. Many of the Brethren were wanting."

"Sept. 7. A letter came from the Church in Furness Fell, in Lancashire, to this Church, about Mr. Daniel Jackson. An answer was made to it the 18th of the same month. Both the letter sent, and a copy of the answer to it, are reserved among the Church's letters."

"Nov. 24. The Church had a meeting at Cocker-mouth. Then, one William Bell was received into the communion of the Church. The same day came a letter from Henry Johnson, instead of his own appearing before the Church, as he was desired. In the said letter he withdraws himself from the Church, and accordingly the Church left him to himself. The Lord convince him of his sin. Amen."

"Dec. 22. At a meeting at Cockermouth, where the Pastor was, and exercised from 1 Peter, i. 22, at Brother Stanger's house, James Sutton, formerly withdrawn from us, was admitted again into the communion of the Church, satisfaction then being given."

1694. "March 25. The Church brake bread at Cocker-mouth, at the Public Meeting Place. It was a good day. Blessed be the Lord for our liberty enjoyed and continued."

"April 27. Some of the Church met at Cockermouth, and they had it before them to call upon my son, Deliverance Larkham, to be my Assistant; and accordingly, they engaged to make provision for him of about £30 per annum." [Equal to £180 present value].

"May 9. The Church had a general meeting in the licensed place, at Cockermouth, in order to the calling of my son, Mr. Deliverance Larkham, from the West, to be

my Assistant, I growing old. Accordingly, they all, with one consent, agreed to give him a call ; and a letter was drawn up and sent to him, subscribed by many hands. But before this was done, they subscribed for a subsistence for him, and they subscribed to make him £30 per annum, with *a great deal of readiness and freedom* : the letter was written by Mr. Matthias Partis. It was profuse with many cogent arguments, and sent away by post the next day. The same day it was agreed to choose some officers, namely,—Two Elders and a Deacon. Also, it was agreed then, that the Church should keep up her meetings once in every quarter ; one at Lammas, so called, at Martinmas, at Candlemas, and May Day. Lord, own this poor people in their work.”

“ June 17. The Church received an answer from the Pastor’s Son to their letter giving him a call, in which answer he gives them some hopes of coming down among them. The letter is among the Church’s Papers. The same day, there was another letter sent to the above-mentioned person.”

“ July 22. The Pastor received a letter from the people at Launceston, which manifested they had chosen him called by them, namely,—Mr. Deliverance Larkham, for their Pastor. Therefore, they desired to keep him with them.”

“ July 27. The Church had their first Quarterly Meeting, according to their appointment. The Pastor then began to inform the Church as to church principles and practice, proceeding on that Scripture for a foundation, 1 Tim., iii. 14, 15.”

“ Oct. 7. A letter was sent from the Church to Mr. Deliverance Larkham, in answer to his, read the 17th *June last.*”

"Nov. 25. The Church brake bread together in Cockermouth Meeting Place. The same day, a letter was signed from the Church, to a Church at Newcastle, which Brother Gilpin is Pastor of, to desire them to resign their interest in Mr. Partis, now residing in these parts ; in order to his being an officer among them."

"Dec. 30. A letter was read from the Church at Newcastle, in answer to a letter from this Church, in which they resign and dismiss Mr. Partis to us, according to the request of this Church. The same day, Mr. Ralph Ogle, upon his desire, signified by Dr. Gilpin in the aforesaid letter drawn up by him from the Church at Newcastle, was dismissed to the Church at Newcastle, in which Dr. Gilpin is Pastor ; in which place he has his settled residence. The same day the Church brake bread in Cockermouth Meeting Place."

1695. "Jan. 25. The Church had their Quarterly Meeting, the third Quarterly Meeting at Cockermouth, in the house of Robert Stanger, because of the coldness of the season. The same day, they elected Mr. Matthias Partis for a Ruling Elder, and Brother Thomas Stanger to be a Deacon. The same day also, they appointed the first day of the next month to be a day of prayer upon sundry accounts ; as, for themselves, the nation, the poor Protestants beyond the seas, and for the safe bringing him whom they have chosen to be an Assistant, from the West of England. The Lord hear the petitions that shall be made. Amen. Amen."

"April 26. It was the Quarterly Church Meeting day. I then, the unworthy Teacher, spake on from 1 Tim. iii. 14, 15. The same day, some little time was spent in prayer by the Church, that God would bring him whom they had called out of the West, to be an Assistant to the present

Pastor, in safety to this post, he intending the week following to set forward on his journey."

As Mr. Deliverance Larkham is not mentioned, nor even alluded to again in the Church Book after this date, it is highly improbable that he ever became Assistant to his father. Whether any calamity befel him on his journey from "the West," [*i.e.* Launceston], or whether he died soon after he reached Cockermouth; or whether, at the last moment, he might have yielded to solicitations from his people to remain with them, there is nothing to show. At a later date—Feb. 21, 1699—"the Brethren met together to seek the Lord by fasting and prayer and also, that God would guide a man for the Congregation, if He removed a poor decayed individual." This preliminary to the choice of a successor to Mr. Larkham, would hardly have been taken, if his son had been at that time among them.

The Congregational Year Book states that the Church at Launceston was constituted in 1712, but these selections from our Church Book, show that there was a Church there in 1694, and that Mr. Deliverance Larkham was at that time its Pastor.*

"June 30. The Church brake bread together comfortably, at Cockermouth. Brother John Gill . . . was dealt with for these miscarriages, namely,—1. His neglecting the public Ordinances frequently, and particularly the Ordinance of the Lord's Supper, lying in his bed having no sickness upon him, or anything to hinder him

* Since the above was written, it has been discovered that "the Rev. Deliverance Larkham having received a call to a congregation at Lancaster, did not become his father's Assistant."

but his own sluggishness. 2. His going, upon a Lord's day, (having laid in his bed in the forenoon) in the afternoon, to an Attorney, to consult him about law matters; whom the Attorney checked for so doing. 3. His constant neglect of duty with his family. 4. His going to a Cock-fight, and at that time when the Brethren were met together to seek God; and this known to him. For these miscarriages he was dealt with by the Brethren the day before mentioned, their chosen Elder being with them, Mr. Matthias Partis. He took much pains with him to bring him to a sight of his scandalous sins; but they could not bring him to acknowledge his sins, and to promise amendment. He said only, that he would come to hear the word, but he would not keep up duty with his family; and for the Lord's Supper, he should suspend himself from it. Therefore he was advisedly suspended, and admonished to give satisfaction, since he had not troubled himself to appear before the Church (though required) to give satisfaction; but continued obstinate. The Church is thus waiting upon him. The Lord bring him to a sight of his sin, and [to] repentance."

"July 26. The Brethren before elected, one to the office of Ruling Elder, the other to the office of a Deacon, were solemnly set apart by prayer and imposition of hands, in the Public Meeting Place at Cockermouth. The Lord bless the Church in them. Amen. Amen."

1696. "Jan. 26, was a Sacrament day. Many of the Brethren were prevented being present by reason of the storminess of the day."

"Oct. 23, was the Quarterly Church Meeting day. The Pastor then discoursed from 1 Pet. ii. 9, those words, '*A royal priesthood.*' The same day, John Gill, having been suspended for considerable miscarriages, as before

mentioned, after long waiting, and continued obstinacy, was declared a non-member of the congregation."

1697. "April 23, was the Quarterly Church Meeting day. The Scripture spoken from, was Acts ii. 5, the latter part. The administration of the Sacrament was put off against another Sabbath, because of some difficulties in some of the Brethren, with reference to the carriage of James Sutton."

"May 28. A Lecture was begun at Cockermouth, to be kept up monthly, the Friday before the Sacrament. The Pastor then discoursed from Psalm cxix. 136."

"Aug. 29, was a day of breaking bread. It was a good day ; blessed be the Lord for liberty."

1698. "Feb. 4. The Church passed a day of prayer for the Protestants in France."

"Feb. 6. The Church brake bread at Cockermouth. There was a difference in attendance the Sabbath before, because of the sharpness of the season."

"Aug. 5. Part of the Church met on a lecture day. The Teacher spake that day from Exod. xix. 22. A Lecture is intended to be kept up every month, the week before the Sacrament. *'Is the Lord precious to you ?'*"

"Aug. 26. The Church had a day of prayer, to seek the Lord for the appointed weeks of harvest, and for the Protestants in France. Lord, hear us."

"Sept. 4. The Church sat down at the Lord's Table, those that could get together ; for the day was very tempestous. It was the first day of the week. A stranger preached that day, one Mr. Wise. He made an excellent discourse from Heb. vii. 25."

"Oct. 2. The Church brake bread together in the Public Meeting Place at Cockermouth. The Church was gathered that very day in the year 1651, forty-seven years

since. The same day, in the year 1687, the meeting was set up in the town of Cockermouth. Ever since, the Church has had peace and liberty."

"Oct. 5. The Church had a day of prayer respecting the unseasonableness of the months in harvest time. O Lord, hear the petitions made."

"Nov. 4. The Church kept the Solemnity for God's deliverance of this nation, and the Church in it, from the Popish, hellish powder plot; also, for the Lord's saving the nation from Popery and slavery, by the landing of the Prince of Orange; now ten years since. There were other matters before the Church, especially the Lord giving a season for the reaping and gathering in the crops."

1699. "Oct. 5. The Church sat down again at the Lord's Table. The Pastor spake from Cant. i, 4, those words, '*We will remember thy love more than wine.*' The same day, Mary Bowes, the daughter of George Bowes, Deacon, was proposed to the Church."

1700. "Feb. 21. The Brethren met together to seek the Lord by fasting and prayer on behalf of the Pastor, tortured with . . . pains, . . . that God would spare him, and give him ease; and also, that God would guide a man for the congregation, if He removed a poor decayed individual. Lord, hear the petitions made."

"March 4. This day, died Thomas Bolton; a good young man."

"Sept. 1. A Sacrament day. Then, one Richard Scott, of Blennerhasset, in Torpenhow parish, was received into the Church,—a hopeful young man. The Lord bless him, and help him to live as becometh the Gospel. The Church had a day of prayer to be directed in the choice of an Elder."

“Nov. 5. The Lord’s day was kept in remembrance of the good deliverance, on this day, in the evil days of our forefathers, and also on account of the good harvest season that year.”

“The Church had a day of prayer for the setting apart of two chosen by them; one to the office of a Ruling Elder; to wit, Thomas Stanger; the other to the office of a Deacon; one William Rothery. They were then ordained to those offices. Also a discourse [was] made by the Pastor. The Lord own them and bless them as a church.”

This is the last entry made in the Church Records by Mr. Larkham. His labour was done, and his end drew nigh.

“Nov. 24, 1700, being Lord’s day, the Pastor spoke from John ix. 4, which was his last sermon on that subject. He was sorely afflicted, by reason of the gravel; so that he departed this life, Dec. 26, in the 71st year of his age, having been Pastor over this congregation about 49 years.”

“Thus, this choice, laborious Divine, and eminent servant of Jesus Christ, after he had faithfully served his generation work, and faithfully discharged his pastoral office, departed in peace. His last words were,—“*Lord, remember my poor brethren in France.*” His corpse was interred in Bridekirk Church, the 27th Dec., 1700.”

“He had a purpose to have expounded all the shorter Assembly’s Catechism, and entered thereupon, 23rd March, 1689, expounding to the 96th question, 5th of May, 1700, and no farther. Rom. i., he resolved to preach from, and entered thereupon, 24th Nov., 1699. Expounded to the 14th and 15th verses only. His last sermon on that subject, 22nd Nov., 1700.”

The foregoing selections indicate that Mr. Larkham was a "Man of God," and that he served the Church of Christ with scrupulous care and fidelity. His home life was marked by urbanity towards his neighbours, consideration and kindness to his servants, affection for his family, and by exactness and justice in all his transactions. So far as his means allowed, he did good and communicated. The sufferings of "the poor Saints at Kirkoswald," did not appeal in vain to his christian sympathy; nor was he indifferent to Education; and hence, "the Dovenby Schoolmaster," was not forgotten. The sight of misery, however occasioned, moved him to pity, and if he contributed "to relieve a man that was going to gaol," it will not lessen our good opinion of his moral worth. His persecuted ministerial brother at "Crossfield" acknowledged his liberality, and so also, no doubt, did they to whom "a collection, Northampton," was forwarded, though their acknowledgment has not been preserved.

In 1672, in a brief retrospect of the previous twenty years, he says, alluding to his Eleven children, "Three sons and four daughters are living. Blessed be God." And then he records one of those songs in which he loved to indulge in the gloomy night of Stuart oppression:—

"The Lord is good and to be blest,
Let my heart in His goodness rest.
The following year provide, O Lord,
That I may still Thy praise record.
O let me do Thy work, and still
Conform myself unto Thy will.
Living to Thee whilst that I live,
Giving to Thee what Thou dost give.

Thus sings His unworthy servant,
September 26th, 1672."

GEORGE LARKHAM.

The following notices will complete all that is needful to add concerning our ever-to-be-remembered Friend.

"He was a man of bright parts and a courageous temper till the latter part of his life, when he grew more pensive."—*Palmer's Non. Mem.*

"A man of superior literary attainments and a conscientious Nonconformist."—*Whellan's History of Cumberland.*"

WHITEHAVEN.*

The last time Mr. Larkham's name is associated in these Records with Whitehaven, is in the succeeding Register of Baptisms. There is sufficient evidence of his having been Pastor of all that was Congregational in this town, for many years.

It is probable that he preached there, occasionally, during the Commonwealth; but no *record* has come down to us, earlier than the 20th May, 1660.

The Restoration of Charles II. interrupted, and ultimately ended all intercourse, for some time, between Mr. Larkham and his Christian friends. But, after his return from exile, their friendship was renewed, and accessions from their number, were made to the Church. Minor Church Meetings were sometimes held here, at which the

* It is due to a generous disposition to place on record the disinterested generosity of Mr. George Jackson, of Whitehaven, who accepted, without solicitation, some of the pecuniary risk, which usually attends a publication like this; the interest of which, is chiefly local. For any gratification which the reader might derive, he will be indebted to Mr. Jackson and his Pastor, by whose words of encouragement the Author has been stimulated and sustained.

children of Church Members were devoutly commended to God, and baptized, the Church assenting to the rite, and receiving the little ones as the hope of the flock.

Mr. Larkham's private accounts show that liberal contributions towards his support, reached him from individuals—whose names are mentioned,—and from one, whose name is not mentioned. The word "WHITEHAVEN," with a considerable sum annexed, is met with *by itself* the first time, in the Quarter beginning Sept. 29, 1675. Thenceforth, the contributions of his friends, were probably handed to him by a Treasurer, appointed by themselves to receive and convey to him these tokens of their love. It is much to be regretted that in the following year, (1676) the items of his receipt and expenditure close in the book from which these particulars are derived; they were, no doubt, continued in another book, not now extant. He takes leave of his accounts for the previous six years, by a pious recognition of the enduring goodness of God, in these words of grateful remembrance:—"Hactenus auxiliatus est Dominus."

In the month of December, 1692, he "baptized at Whitehaven, Elisha, son of Elisha and Elizabeth Gale;" who, with "Nicholson Gibson, Ann Wilson," and others, appear to have been of the number of the earliest Congregationalists, in and about Whitehaven.

In the course of two or three years after the baptism of his son, Mr. Gale associated himself with others, in an effort to build a house for the Lord. A Deed, bearing date April 23, 1695, mentions that "ELISHA GALE, Henry Palmer, William Atkinson William Feryes, and John Shepherd," had "collected subscriptions," and were "empowered to build a house or chapel in a decent manner, a handsome gate, &c.; and that it was to be

used by Protestant Dissenters from the Church of England, whether Presbyterian or Congregational, according to their way or persuasion.' ”

This chapel was erected in James Street, but no mention is made of a Minister till 1711, when “Thomas Dixon, Clerk,” appears in a Deed of that date. To him succeeded Emanuel Latham, Ralph Astley, Radcliffe Scholefield, (born at Rochdale, and educated for the ministry by Dr. Doddridge); James Kirkpatrick, ordained June, 1778, and William Rose. Mr. Rose’s pastorate was marked by considerable prosperity, but it had not extended over six years, when the Master called for him.

After Mr. Rose’s death, the chapel was closed for some time, owing to the interference of the trustees; and in 1819, it was abandoned by the Church and Congregation for the Chapel in Duke Street; in which, they assembled for worship under the ministry of the Rev. Archibald Jack.





Part II.

Names and residences of church members—Baptismal Register, from 1651 to 1700.

1.—The Church.

“THERE WILL BE A RESURRECTION OF NAME, A RESURRECTION OF REPUTATION.”—*Sibbes.*

“The Names of the Members of the Church in and about Cockermouth, gathered Oct. 2, 1651.”

*Explanation of signs :—† Indicates that Membership ceased during the life of the first Pastor, and * that the Member died in the same period.*

GEORGE LARKHAM, <i>Cockermouth...</i>	One of the Seven “First Stones of this house of God.” First Pastor. Chosen Pastor Oct. 8, 1651. Ordained, Jan. 28, 1652. Ejected from All Saints’ Church, Nov. 15, 1660. Died, Dec. 26, 1700.
GEORGE BENSON,* <i>Bridekirk.....</i>	One of the Seven. First Teaching Elder. Ejected from Bridekirk Vicarage, Oct. 31, 1660. Died 1692.
THOMAS BLETHWAITE, <i>Cockermouth</i>	One of the Seven. First Deacon. Ordained, Jan. 28, 1652. Died, June 25th, 1668.
JOHN BOWMAN,† <i>Broughton.....</i>	One of the Seven. Elected and Ordained Deacon, Jan. 28, 1652.
GAWIN EAGLESFIELD, <i>Plumbland..</i>	“Found dead on a moor, Nov. 17, 1682.”
WILLIAM WALLACE, <i>Threapland.</i>	

EDWARD SMITH,* <i>Plumbland.</i>	
ROBERT THURSBY, <i>Tallantire</i>	Proposed Weekly Offering, Feb. 13th, 1670. Ordained Deacon, Oct. 25, 1672.
JOHN GURNALL,* <i>Tallantire</i>	"Sweetly slept in the Lord," May 31, 1658.
JOHN LANCASTER,* <i>Dovenby</i>	Died during the Pastor's exile.
JOHN WOODS,* <i>Ravenglass</i>	One of the Seven. Died 1691.
RICHARD BOWES,* <i>Cockermouth</i>	One of the Seven. Died 1689.
THOMAS JACKSON,* <i>Cockermouth</i>	One of the Seven, Died during the Pastor's exile.
GEORGE BOWES, Sen.,* <i>C'mouth.</i>	
HENRY LUNN,* <i>Cockermouth.</i>	
THOMAS PEARSON,* <i>Cockermouth.</i>	
JOHN NICHOLSON,† <i>Cockermouth</i> ...	Received into the Church, Sept. 25, 1657. Conformed during the Pastor's exile.
JOHN PARKER,* <i>Papcastle</i>	Received into the Church, Jan. 1, 1658.
CHRIST. HARRISON,* <i>Cockermouth,</i>	Received into the Church, Sept. 25, 1657.
GEORGE BOWES, JUN., <i>C'mouth</i>	Chosen Deacon, Jan. 22rd, 1691. Ordained Feb. 20th.
JOHN HUDSON,* <i>Setmurthy</i>	Died March the 9th, 1672, at Cragg. Just before his death, Mr. Hudson arranged for his interment in the Nonconformist burial ground, Cockermouth; thus emphatically protesting against the persecuting spirit of the age. He deeply sympathised with his persecuted Pastor and the Church, in their sufferings.
JOHN SCOTT,† <i>Setmurthy.</i>	
JOHN BOLTON, <i>Embleton</i>	Ordained Ruling Elder, Oct. 16, 1659.
JOHN CASSON,* <i>Embleton</i>	Received into the fellowship of the Church, July 9, 1658. Died Sept. 20, 1670.
THOMAS FEARON,† <i>Brigham.</i>	
JOHN WILSON,* <i>Brigham</i>	Chosen Deacon, Dec. 1658. Ordained Oct. 16, 1659.
JOHN WILSON,* <i>Eaglesfield</i>	"Night . . . departed this life," Nov. 23, 1674; interred the next day, in the burying place there belonging to the Quakers.
ROGEE FIELDHOUSE,* <i>C'mouth</i>	One of the Seven.

JOHN ADDISON,* <i>Embleton</i>	"An old disciple and a useful christian." Died June, 1655. This is the First death noticed in the Church Records.
WILLIAM BROWN,* <i>Egremont</i>	Died Sept. 23, 1655.
JOHN SCOTT,* <i>Keswick</i>	
CHRISTOPHER FISHER,† <i>Keswick</i> .	
HENRY BIRKITT,* <i>Distington</i>	"He died in peace," July 9, 1669. Was denied "a burying place in the public yard."
JOHN CASSON, Jun.,* <i>Embleton</i>	"Died in much peace, Oct. 1, 1657,"
JOHN TICKLE, <i>Keswick</i>	
THOMAS RUDD, <i>Cockermouth</i>	"Received into communion," June 12, 1668.
THOMAS PIEL,* <i>Lorton</i>	"Received into fellowship" June 4, 1669, A lay preacher. Died at Lorton, in the night, Oct. 27th, 1676, "of a consumption distemper."
WILLIAM BOWES,* <i>Cockermouth</i>	"Admitted into the fellowship of the Church," July 2, 1669.
MR. RD. EAGLESFIELD, <i>Allerby Hall</i>	Proposed July 16, "received into communion" July 30, 1669. Elected Ruling Elder, July 22, 1672. Ordained Oct. 25, same year.
JOHN DOBSON, <i>Aspatia</i>	"Received into communion," Aug. 27, 1669.
WILLIAM ARMSTRONG,* <i>Aspatia</i> .	"Received into communion," Aug. 27, 1669.
WILLIAM BROWNEIGG,* <i>Aspatia</i> .	To fellowship, Dec 5, 1669.
PETER CASSON,* <i>Embleton</i>	} Proposed, Dec. 31, 1669, received Jan. 2, 1670.
JOHN HOOD,* <i>Allonby</i>	
ROBERT STAMPER,* <i>Bold</i>	
	Proposed at Embleton, Jan. 28th, 1670, and received at Tallantire, Feb. 4th. "He expressed himself very pithily to the Church in a letter."
ANTHONY GIBSON,* <i>Whitehaven</i> ...	Proposed for fellowship, April 3, 1670, at Tallantire, at the Pastor's house, and received October 21st, "at the house of Brother Thursby, at Tallantire."
NICHOLSON GIBSON,* <i>Whitehaven</i> .	Received, Oct. 21, 1670. "The Lord was very gracious in bringing us brethren in this dark hour."

JOHN WHITFIELD,* <i>Papcastle</i>	Proposed, March 29, 1672, at Hemshill, and received May 31st, at the Pastor's house, Tallantire.
THOMAS STANGER, <i>Cockermouth</i>	Deacon, ordained July 26th, 1695. Elected and ordained Ruling Elder, Nov., 1700.
[<i>Broomfield</i>]	
RICHARD DOWE,* <i>Langrigg-in-</i>	
JOSEPH BOWEN,* <i>Cockermouth</i>	Died, March 12, 1697.
JOHN FISHER,* <i>Embleton</i>	Proposed, Feb. 19, received Feb. 21, 1675.
CHRISTOPHER RUDD, <i>Dovenby</i>	Proposed, April 13th, received 18th, 1675.
WILLIAM ROTHERY, <i>Wythop</i>	Proposed in the absence of the Pastor in Lancashire, June 11, 1675, received July 9th. Elected and ordained Deacon, Nov., 1700.
JAMES DODGSON, <i>Tallantire</i>	"Son of John Dodgson." Proposed Oct. 1, and received, Oct. 31, 1675.
WILLIAM BROWN, <i>Outerside</i>	Received, June 9th, 1676.
JAMES SUTTON, <i>Kendal</i>	Received, Oct. 1, 1676. "A good testimony of his life being given by Brother Benson, residing there."
JOHN ROBERTSON,* <i>Cleator</i>	Received, Aug. 5, 1677. Died Dec., 1685.
THOMAS WILLIAMSON,* <i>Lorton</i>	Proposed, Jan. 18. Died April, 1692.
RICHARD BOWEN, <i>Canonby</i>	Proposed, Jan. 27, received Feb. 15, 1678.
ROBERT GUNSON, <i>Whitehaven</i>	Proposed, Jan. 20, received Feb. 17, 1678.
HENRY OSMOTHERBY, <i>Dubmill</i>	Proposed, April 13, received May 9, 1679, "upon good satisfaction given."
JOHN BLAYLOCK, <i>Aspatria</i>	"A miller, then living in Aspatria parish." Proposed May 9, received June 6, 1679.
HENRY PENNINGTON,* <i>Gilcrux</i>	Proposed, Aug. 3, received Aug. 29, 1679, Departed this life Nov. 29, 1680.
JONATHAN WHITFIELD, <i>Broughton</i>	Proposed, Dec. 19, received the 21st, 1679.
WILLIAM PIEL,* <i>Embleton</i>	May 7, June 6, 1679.
WILLIAM MACHOLL,* <i>Newton</i>	May 5, 1680, received into communion.
GEORGE JOHNSON,* <i>Embleton</i>	Proposed, Jan. 14, received Feb. 20, 1680.

JOHN WALLIS, <i>Thripland</i>	Received, July 3, 1680.
DELIVERANCE LARKHAM, <i>Tallan- tire</i>	Second Son of the Pastor. Proposed, July 31st, received Aug. 23, 1680. Ministerial training in London, by Mr. Frankland. Accepted an invitation to the Pastorate of a Church, at Launceston.
JOHN FISHER, <i>about Ousebridge</i> ..	Received, April 10, 1683.
MR. VINOR, <i>Cockermouth</i> .	
MR. RALPH OGLE, <i>Cockermouth</i> ..	Proposed Oct. 21, received Oct. 30, 1687. Dismissed Dec. 30, 1694, "to the Church at Newcastle, in which Dr. Gilpin is Pastor."
THOMAS LUNN, <i>Cockermouth</i>	Received, Feb. 24, 1688.
BENJAMIN FELL, <i>Old Park</i>	"From a church in Dublin, which Mr. John Barry is Pastor of." Received Feb. 24, 1688.
RICHARD LOWRY,* <i>Cockermouth</i> ...	"An aged disciple, departed in peace," June 26, 1692.
JOSEPH PIEL, <i>Lorton</i>	Son of Thomas Piel. Proposed, "being 16 years of age," June 22, 1688. "He wrote to the Pastor a very savoury letter which was read to the Church." Received June 24th.
JOHN GILL, <i>Eaglesfield</i>	"Was baptized, professing his faith," and received, Aug. 24, 1688.
THOMAS WOOD, <i>Gasgath</i>	Proposed, Oct. 26, 1688, received Oct. 28.
HENEY JOHNSON, <i>Eaglesfield</i>	} Proposed, Oct. 26, received Nov. 28, 1688. } Received, Jan. 22, 1688. } "A young man." Received March 27, 1689.
JOHN FISHER, <i>Thornthwaite</i>	
THOMAS PIERSON, <i>Outerside</i>	
DANIEL DOBBISON, <i>Aspatia</i>	
JOHN DOBBISON, <i>Aspatia</i>	Received June 23, 1689.
BENJAMIN CASSON, <i>Embleton</i>	"From Mr. Sleigh's congregation."
THOMAS HARPER, <i>Torpenhow</i>	Proposed, Sept. 27, received Nov. 22, 1689.
HENRY FLETCHER, <i>Wythop</i>	Proposed, April 25th, 1690, received May 25th.
MATTHEW PIERSON, <i>Embleton</i>	Probably received June 24, 1692.
WILLIAM MARTINDALE, <i>Aspatia</i> ..	"Departed this life," Aug. 6, 1700.
JOSEPH YOUNGHUSBAND,* <i>Aspatia</i>	
JEFFERY DOBBISON, <i>Aspatia</i>	

HENRY YOUNGHUSBAND, <i>Threapland.</i>	Received, with five others, June 24, 1692.
MR. DANIEL JACKSON, <i>Carlisle</i>	"A preacher of the word, who is called to preach the gospel at Carlisle." Received July 31, 1692.
THOMAS HARRISON, <i>Tallantire</i>	"Servant to one Mr. Partis." Received, July 31, 1692.
SAMUEL FLOYD, <i>out of Ireland.</i>	
MR. MATTHIAS PARTIS, <i>Tallantire Hall.</i>	Dismissed from Dr. Gilpin's Church, Newcastle. Received, Dec. 30, 1694. Ruling Elder. Ordained July 26th, 1695.
GEORGE HOGG,* <i>Tallantire</i>	"Admitted into communion," March 26, 1693.
WILLIAM BELL, <i>Embleton</i>	Proposed, Oct. 29th, received Nov. 24, 1693.
ISAAC HARPER, <i>Torpenhow</i>	Admitted, July 27, 1694.
RICHARD JACKSON, <i>Cockermouth</i> ...	Received, July 28, 1695.
THOMAS WILKINSON, <i>Outerside</i>	Received, Sept. 29, 1695.
THOMAS WHITESIDE,* <i>Cockermouth</i>	Received, Sept. 27, 1696.
JOHN FISHER, <i>Wythop</i>	Received to communion, Oct. 25, 1696.
JOHN JACKSON.	
JOHN PIEL, <i>Mockerkin</i>	Proposed, July 3, } Received Aug.
THOMAS BOLTON, <i>Embleton</i>	Proposed, July 3, } 7, 1698.
JOHN WOOD, <i>Cockermouth</i>	Proposed, Nov. 6, received Dec. 4, 1698.
RICHARD SCOTT, <i>Blennerhasset</i>	Proposed, Aug. 4, received Sept 1, 1700.
GEORGE FRANCE, <i>Cockermouth</i>	"Received into communion," Nov. 1, 1700.
A young man, named Richard Bowes, the son of Joseph Bowes, of Cockermouth, was proposed March 27th, 1691; but there is no record of his having been received. He was not received at the usual time, "because he lies sick, and is in danger of death."	
DOROTHY LARKHAM,* <i>Cockermouth</i>	"Pastor's wife." "Received into the fellowship of the church," Sept. 11th, 1657. Departed this life Aug. 12, 1693.
ANN BENSON,* <i>Bridekirk.</i>	
ELINOR BLETHWAITE,* <i>C'mouth</i> ...	Probably, "the wife of John Blethwaite." To fellowship May 7th, 1676.
ELINOR BOWMAN,† <i>Broughton.</i>	
MAGDALENE EAGLESFILD,* <i>Dearham.</i>	
FRANCES WALLACE,* <i>Thripland</i> ...	"Departed this life of a fever," July 2, 1675.

ANN GURNALL,* <i>Tallantire</i>	Died during the Pastor's exile.
ELIZABETH BOWES,* <i>Cockermouth</i> .	
FRANCES BOWES,* <i>Cockermouth</i>	Died March 19th, 1676, "in the morning, being aged.
MARY LUNN, <i>Cockermouth</i>	Received into the communion of the church, Dec. 4, 1657.
MARY DALSTON, <i>Cockermouth</i>	"Servant to the Pastor." Received into the church, Jan. 1, 1658.
JOHN HUDSON'S WIFE,* <i>Setmurthy</i> .	Died March 20, 1681.
JOHN CASSON'S WIFE, Sen.,* <i>Embleton</i>	
MRS. MARY FLETCHER,* <i>Tallantire</i>	"Our sister" (the mother of the Pastor's wife) "departed this life, Aug. 28th, 1677, at Broughton Tower, in Lancashire, where she is interred." Mrs. Fletcher is mentioned by Hutchinson in connection with Mr. Fletcher Vane, and the Duke of Somerset, as a Supporter of the Cockermouth Grammar School. <i>Vide</i> vol. ii, page 117. Note.
MARY EAGLESFIELD,* <i>Dearham</i>	"Departed in peace to her Saviour," July 23, 1670.
MABEL TICKLE,* <i>Dearham</i>	Died during the Pastor's exile.
ELIZABETH FRANCE,* <i>Tallantire</i> ...	Died Sept. 27, 1683.
AGNES WILSON,* <i>Cockermouth</i> .	
AGNES THURSBY,* <i>Tallantire</i>	Died during the Pastor's exile.
MARGARET HUTTON,* <i>Hemshill</i>	"Departed this life in peace, Sept 8, 1678."
ISABELLA THURSBY,* <i>Tallantire</i> ..	"Departed this life in a fever," May 1, 1677.
MARY FELL, <i>Hemshill</i> .	
JOAN PATESON,* <i>Papcastle</i> .	
AGNES BOWMAN,† <i>Broughton</i> .	
AGNES WHINFIELD,† <i>Broughton</i> .	
ELIZABETH PALMER, <i>Broughton</i> .	
ELIZABETH LANGTHWAITE,† <i>Broughton</i> .	Seceded to the Society of Friends, 1654.
JANET BOWES, <i>Cockermouth</i> .	
ELEANOR STANLEY,* <i>Cockermouth</i> .	
JANE STAMPER,* <i>Cockermouth</i>	"Departed this life April 10, 1678." "An aged member." "She had been long under sickness by reason of a fall."
MARGARET BOWES,* <i>Cockermouth</i> ..	Died May 18, 1671. The first laid in the Church's new burial ground, which was given by Mrs. Lowry.

ANN WALKER,* <i>Cockermouth</i>	Died during the Pastor's exile.
ELIZABETH HARLING,† <i>Cockermouth</i> ..	
MARY BIRKITT,† <i>Cockermouth</i>	
ELIZABETH BELL,† <i>Embleton</i>	Married to a Quaker named Pearson, and seceded to the Society of which her husband was a member.
MARY ROBINSON,* <i>Dearham</i>	
MRS. GRACE STARR †.	
MARY ORFOUN,* <i>Judby</i>	
WINFRID BOUNYDAT,* <i>Embleton</i>	Died May 25, 1659.
ANN MIDDETON,* <i>Brigham</i>	Received, into fellowship Dec. 26, 1657.
JANET WILSON,† <i>Brigham</i>	} Seceded to the Society of Friends, 1654. "Did . . . break off from the Church," Nov. 19, 1653, upon account of Quakerism. "The first that manifested the infection, the first that that evil sorrow prevailed upon."
ELIZABETH JUTON,† <i>Brigham</i>	
AGNES WILSON,† <i>Eaglesfield</i>	
AGNES WESTRAY,† <i>Cockermouth</i>	Seceded to the Society of Friends.
THE WIFE OF JO. HARRISON, <i>Allerby</i> .	"Received into communion," April 16, 1671.
MRS. CARR,† <i>Keswick</i>	
MRS. HOWARD,† <i>Plumbland</i>	To fellowship, Sept. 12, 1669.
MRS. BRIDGET EAGLESFIELD,... <i>Allerby</i> .	Received into fellowship, Sept. 12, 1669.
MARY ASKEW,* <i>The Holme</i>	"Received into church fellowship, Sept. 23, 1669."
ANN BIRKITT,* <i>Judby</i>	Proposed, Dec. 31, 1669, received Jan. 2, 1670.
ELIZABETH MORRISON, <i>Allerby</i>	Proposed at Allerby, Jan. 20, 1671, received at Hemshill, Feb. 10th, in the night.
JANET DOBSON,* <i>Aspatria</i>	Proposed April 16, and received July 30, 1671, at Allerby. Died April 5, 1676.
LUCY RUDD,* <i>Cockermouth</i>	} Proposed July 22, and received July 26, 1672. "They had both good testimonials."
ISABELLA WALKER,* <i>Cockermouth</i> ..	
MARY FLETCHER, Jun., <i>Tallantire</i>	To fellowship, Oct. 25, 1672.
ANN BOWES, <i>Cockermouth</i>	Oct. 25, 1672, to fellowship
HANNAH BOWES, <i>Cockermouth</i>	Proposed, Sept. 1, 1672, and received Oct. 25, at Tallantire, Aged 20. "The first of the young of this church." Dismissed, under her new name

	Porter, to a Church in London, which Mr. John Fields is Pastor of, Feb. 24, 1687.
MAGDALEN YOUNGHUSBAND,* <i>Thripland.</i>	Received, Jan. 24, 1673. "An excellent woman."
JANET SLACK, <i>Cockermouth</i>	To fellowship, May 16, 1673. "Gave very good and personal satisfaction." Dismissed, "by letter, to the church of Christ near Morley, in Yorkshire," May 11th, 1677.
JANE BOWES, <i>Cockermouth.</i>	
ELINOR WASHINGTON, <i>Cockermouth.</i>	Sept. 19, 1673, "received into the communion of the church."
ELIZABETH STANGER, <i>Cockermouth</i>	Formerly Blethwaite. Received into fellowship at Hemshill, Nov. 2, 1673, intending to marry "2 days hence."
JUDITH EAGLESFIELD,* <i>Allerby</i>	Proposed, Sept. 27th, and received, Oct. 4, 1674.
SARAH JACKSON, <i>London</i>	Formerly Hutton, of Hemshill.
ANN BLETHWAITE, <i>Cockermouth.</i>	
MRS. ELIZA GOSBINGER,* <i>Kendal.</i>	
HANNAH WHEELWRIGHT, <i>Tallantire.</i>	"Received into the communion of the Chnrch," March 6, 1674. "Gave a good account of her faith and repentance to the officers." "Her father, a godly man."
ANN HODGSON, <i>Blennerhasset</i>	Proposed, Jan. 27, received Feb. 15, 1679.
MARGARET PAEK, <i>Allerby</i>	To fellowship, Sept. 26, 1678.
WINFRED PIEL, <i>Embleton.</i>	
MARY THOMPSON, <i>Papcastle</i>	Proposed, May 10th, received Oct. 26, 1679.
MARY HARPER, <i>Torpenhow</i>	Proposed, Oct. 6, received, May 3, 1700.
KATHERINE FLETCHER, <i>Tallantire.</i>	} Received, March 19, 1686.
MRS. VINOR, <i>Cockermouth</i>	
RACHEL LUNN, <i>Cockermouth</i>	Received, Feb. 24th, 1688.
ALICE HUDSON,*	
KATHERINE STAMPER, <i>Bold.</i>	
MARGARET OSMONERBY, <i>Abbey Holme.</i>	
ELIZABETH SHAW, <i>Great Broughton.</i>	Received, Jan. 22, 1689.
MARY HOWELSON	Received, July 26, 1689.
JANE NICKSON, <i>Cockermouth</i>	Received, Aug. 25th, 1689.
HANNAH ROTHERY, <i>Wythop</i>	Proposed, March 28, 1690, received March 30th.

WIDOW JOHNSTON, <i>Embleton</i>	Proposed, April 25th, 1690, received May 25th.
MARTHA CROSTHWAITE, <i>Branthwaite</i> .	"Baptized, upon the confession of their faith in Christ," and then joined to the church, Feb. 20, 1691. Mary, (second wife of John Fisher) died Aug. 30, 1696.
MARY CROSTHWAITE, <i>Branthwaite</i>	
MARY RUDD, <i>Cockermouth</i>	Wife of Christopher Rudd. } Received
HANNAH ROTHERY, <i>Cockermouth</i> ..	Wife of John Rothery. } March 29, 1691.
MARGARET FISHER,* <i>Wythop</i>	Wife of John Fisher, } Died about Mar. 6, 1696
Mrs. ANN PARTIS, <i>Tallantire Hall</i> .	"Received into communion, upon the reading of, and assenting to her confession of faith," Feb. 26, 1692. The race of the Fletchers, of Tallantire Hall, terminated in this lady—the second daughter of Henry Fletcher, Esq.—whose marriage with Mr. Matthias Partis, of Newcastle-upon-Tyne, carried the Manor of Tallantire into that gentleman's family.—See Hutchinson's History of Cumberland, vol. ii, p. 244.
ANN THOMPSON, <i>Cockermouth</i>	} Received, probably, June 24, 1692.
DORCAS MARTINDALE, <i>Aspatria</i> ..	
ELIZABETH MESSENGER, <i>Cockermouth</i> .	"Received, July 31, 1692." Wife of George Messenger
ANN CLARK, <i>Cockermouth</i>	Received, Aug. 26, 1692.
THE WIFE OF SAMUEL HODGSON.	
REBECA VOIDE, <i>Cockermouth</i>	Received, Dec. 23, 1692.
MARGARET TAYLOR, <i>Tallantire</i> .	
JUDITH THOMPSON, <i>Cockermouth</i> .	Proposed, Jan. 31, received, Feb. 28, 1697.
SARAH WATSON, <i>Cockermouth</i>	Received, Mar. 6, 1698.
JULIAN BREWIS, <i>Cockermouth</i> .	
MARGARET DOBSON, <i>Aspatria</i>	Proposed, April 3, received, May 1, 1698.
JANE FISHER, <i>Cockermouth</i>	"Wife of John Fisher," received July 3, 1698.
JANE WOOD, <i>Cockermouth</i>	} Received, Dec. 4, 1698.
ELIZABETH VOIDE, <i>Cockermouth</i> .	
MARGARET BOWES, <i>Cockermouth</i> ...	Proposed, Jan. 1, received, Feb. 5, 1699. Wife of William Bowes.

MARY BOWES, <i>Cockermouth</i>	"The daughter of Geo. Bowes, Deacon." Proposed, Oct. 5, received, Nov. 5, 1699.
SARAH BOWES, <i>Cockermouth</i>	"Received into the communion of the Church," April 14, 1700.
ANN TAYLOR, <i>Kendal</i>	} Proposed, April 14, received May 3, 1700.
MARY LAYTHOR, <i>Cockermouth</i>	

2.—Baptismal Register.

Mr. Larkham had under his supervision, a Register of those who were baptized in the Commonwealth Church of England; it includes marriages, births, and burials, as well as baptisms, and is now in the custody of the Rev. H. L. B. Puxley. The entries commence in 1654, and are continued during Mr. Larkham's incumbency. His successor attests, in 1661, the genuineness of these entries thus:—"Robert Richarby, Minister of Cockermouth." The following extract is interesting:—

"Deliverance, ^e/_y Sonne of Mr. George Larkham, Minister, was born the ninth day of June, 1658."

The *baptism* of "Deliverance" will be found in the following Register.

"The Names of the Children" [and Adults] "who have been Baptized in this particular Church."

Feb. 1, 1651. PHILIP, son of Elinor Stanley.

Feb. 1, 1651. MARY, daughter of Henry Lunn, of Cockermouth.

May 9, 1652. HANNAH, daughter of John Woods, of Cockermouth.

June 13, 1652. THOMAS, son of Thomas Fearon, of Cockermouth.

June 13, 1652. JANET, daughter of Thomas Fearon, of Brigham.

- July 5, 1652. JOSEPH, son of John Scott, of Newlands, in Crosthwaite.
- July 11, 1652. MARY, daughter of Thomas Blethwaite, of Cockermouth.
- Sept. 12. HANNAH, daughter of Janet Bowes, of Cockermouth.
- Nov. 14. JOHN, son of Thomas Jackson, of Cockermouth.
1653. April 17. SIMON, son of Jo. Bowes, of Newlands, by communion of churches.
- April 24. SAMUEL, son of George Bowes, sen., Cockermouth
- April 24. HANNAH, daughter of Mary Birkitt, of Cockermouth.
- June 5. HESTER, daughter of Janet Wilson, of Brigham.
- June 20. JOHN, son of John Tickle, of Newlands,
- June 20. MARY, daughter of Christopher Fisher, of Newlands.
- Dec. 4. THOMAS and JOHN, the sons of John Scott, of Newlands, who were twins.
- Dec. 22. MARY, daughter of William and Isabella Brown, of Egremont.

The above, it is believed, is the only Register, now known, of Baptisms between 1650 and 1654, in Cockermouth. The whole number of recorded Baptisms (including the above) during Mr. Larkham's ministry was Three Hundred and Sixty Four. The following have been selected for this History :—

1654. Jan. 8. ELIZABETH, daughter of John Bolton, Embleton.
- Jan. 8. JOHN, son of Thomas Fearon, of Cockermouth.
- Jan. 29. MARY, daughter of George Larkham, Cockermouth.
- March 5. SAMUEL, son of George Benson, of Bridekirk.
- Sept. 17. BENJAMIN, son of Eliz. Palmer, of Broughton.
- Dec. 7. MARY, daughter of Mrs. Mary Fletcher, of Tallantire.
- Dec. 24. MERCY, daughter of Mr. Abraham Anveline, by communion of churches.
1655. Jan. 28. SARAH, daughter of Thomas Blethwaite, Cockermouth.
- Dec. 25. DORCAS, daughter of John Scott, of Newlands.
1656. Jan. 24. THOMAS, son of George Larkham, of Cockermouth.
- June 13. MARY, daughter of George Benson, of Bridekirk.

1657. Jan. 2. DOROTHY, daughter of George Larkham, of Cocker-mouth.
 April 9. KATHERINE, daughter of Mrs. Mary Fletcher, of Tallantire.
 May 28. COMFORT, son of Comfort Starr, at Carlisle.
 May 28. HANNAH, daughter of Alexander Anveline, at Carlisle.
 Sept. 25. SARAH, daughter of Joseph Wilson, of Brigham.
 July 21. DELIVERANCE, son of George Larkham, of Cocker-mouth.
1658. April 26. GAWIN, son of Gawin Eaglesfield, of Plumbland.
 June 21. JOHN, son of William Wallace, of Plumbland.
1659. Feb. 24. MARY, daughter of George Larkham, of Cocker-mouth.
1660. Dec. 7. JOSEPH, son of Henry Lunn, of Cockermouth.
 Scatterings.
 Scatterings.
1661. Nov. 30. LANCELOT, son of George Larkham.
1662. Jan. 6. MERCY, daughter of Robert and Isabella Thursby, of Tallantire.
 Feb. 13. ABIGAIL, daughter of Henry Birkitt, of Distington
1663. Dec. 29, thereabout. MARGARET, the daughter of George Larkham, in Yorkshire.
1667. About Dec. PATIENCE, the daughter of George Larkham, Yorkshire.
1668. Feb. 9. JOHN, son of Christopher Harrison, of Cockermouth
 In these years of scattering and banishment, many names lost and matters confounded.
1669. May 23. JANE, daughter of George Larkham, of Egremont.
 Oct. 8. JOSEPH, son of Thomas Piel, of Lorton.
1670. April 24. MARY, daughter of Brother Richard Eaglesfield, Allerby.
 Nov. 10. JAMES, son of Anthony Gibson.
 Nov. 10. MARTHA, daughter of Nicholson Gibson.
1671. March 26. GEORGE, the son of George Larkham, at Tallantire, privately before these Church Members:—Mr. Lowry and his wife, Mr. Richard Eaglesfield, Ann Birkitt, Robert Thursby, Mrs. Fletcher, the Pastor and his wife.
 Nov. 17. WILLIAM, the son of Elizabeth Morrison, of Allerby, baptized at Brother Eaglesfield's Hall, in that town; part of the Church being then present.

1673. Feb. 12. JACOB, the son of Anthony Gibson, Whitehaven.
 May 16. HENRY, the son of George Larkham, Tallantire.
 Sept. 17. SIMON, son of Simon and Elizabeth Washington, Cockermouth.
 Dec. 2. At Whitehaven, MEROY, daughter of Nicholson Gibson, Whitehaven.
1674. Sept. 7. At Cockermouth, THOMAS, son of Thomas Stanger.
 Aug. 1. At Tallantire, MARGARET, daughter of Sarah Jackson, of London, the daughter of Margaret Hutton.
1676. JACOB, son of Thomas Stanger, Cockermouth.
1677. Sept. 23. JAMES, son of Thomas Stanger, of Cockermouth.
 Sept. 28. ROBERT, son of Christopher Rudd, of Cockermouth.
 Nov. 27. PETER, son of Anthony Gibson, Whitehaven.
1678. June 12. PATIENCE, daughter of George Bowes, of Cockermouth.
 July 2. RACHEL, daughter of Robert Gunson, of Whitehaven.
1680. April 9. ELIZABETH, daughter of William Brown, of Oughterside.
1681. July 1. JEREMY SAWREY, of Broughton Tower, in Lancashire.
1686. August 27. JOHN, son of William Brownrigg, living at Gallhow, in Allhallows Parish.
1687. Sept. 14. RALPH, son of Mr. Ralph, and Mrs. Martha Ogle (who departed this life, Sept. 5th), at Cockermouth.
 Nov. 13. At the Meeting Place, in the town of Cockermouth, SARAH, the daughter of one Black, a Scotchman.
1690. June 27. ISABELLA, daughter of John Rothery, of Cockermouth.
1691. Feb. 20. MARY and MARTHA CROSTHWAITE, young women, who had not been baptized in their infancy, their parents being Quakers. They were at the same time joined to the church.
 Aug. 7. JOHN, son of John and Elizabeth Cuthbertson, of Dearham.
 Oct. 19. I baptized two children of William Brownrigg, of Aspatria; one called THOMAS, the other MARGARET.
 Dec. 10. RICHARD GILPIN, son of Mr. Jeremy Sawrey.
1692. Feb. 12. DOBOTHY, daughter of John and Mary Bowes, my daughter, of Tallantire. Lord, bless the child.
 March 3. Baptized at Whitehaven, ELISHA, son of Elisha and Elizabeth Gale.

- Sept. 15. At Whitehaven, ELIZABETH, daughter of one Mr. Pharis [or Feryes], who married the daughter of Mr. Gale.
- Oct. 12. I baptized FLETCHER, son of Mr. Matthias Partis. He was baptized in the chamber, at Tallantire Hall.
1693. JOHN, the son of Jonathan Whinfield, of Little Broughton.
- Nov. 5. ABIGAIL, daughter of Benjamin Fell, of Setmurthy.
- Dec. 18. FRANCIS, son of Mr. Matthias Partis.
1694. June 24. MARY, daughter of one, Rothery, living some time about Embleton, both father and mother now dead. The grandfather, by mother's side, undertook her bringing up in the faith.
- Aug. 31. GRACE, daughter of Richard Casson, of the Close, in Embleton.
1695. THOMAS, son of Mr. Matthias Partis, of Tallantire.
- June 12. ISRAEL, the son of Nixon, of Cockermouth, a Clothier.
- About July 14. The child of one Cass, of the town of Cockermouth, a Saddler.
1696. Jan. 19. JOSEPH, son of one Williamson, of Cockermouth, a Hatter.
- March 1. MARTHA, the daughter of Christian Bell, of Cockermouth.
- June 12. BENJAMIN, son of James Richardson, of Brigham parish.
1697. Nov. 4. SARAH THOMPSON, at Tallantire Hall, she not having been baptized in her infancy, her parents being against infant baptism.
1698. April 17. JOHN, the son of one Adams, in Dublin, the mother being a member of Mr. Wild's congregation in Dublin.
1699. July 17. JOSEPH, son of Jeremy Halifax, then living in Whiterigg, in Torpenhow parish.
1700. May 29. MARY, the daughter of one Richardson, a Scotchman, coming from Dumfries, and now sojourning at Flimby, in the Country.
- Oct. About the last day. ROBERT, the son of Robert Martin.

This is the last Baptism recorded by Mr. Larkham.



Part III.

Successive Ministers from the time of Mr. Larkham's death—
Sunday School—Deceased church members from Jan. 1866—
Church Officers, from 1651 to 1870—County Statistics—Tavistock.

REV. JOHN ATKINSON.

AFTER the death of Mr. Larkham, the Church remained for some months without a Pastor ; but in Oct., 1701, they invited the Rev. John Atkinson, of Crook &c., to take the oversight of them in the Lord. Mr. Atkinson's Church at Crook "gave him dismission, as appeared unto us under their hands, dated Oct. 5, 1701." His ministry was attended with considerable success, and "very great numbers were added to the Church." It is to be regretted that a complete list of these additions has not been preserved. The only names which have been handed down to us are spread over the first Five Years of Mr. Atkinson's ministry, and are as follow :—

JOHN ATKINSON	Oct. 17, 1701.	
PASTOR'S WIFE	Oct. 31, 1701.	
THOMAS WALLIS	Dec. 7, 1701.	
ANN CLARK.....	Jan. 2, 1702.....	This was a re-admission
SAMUEL HALLAWAY	} Jan. 30, 1702.	
ELIENOR HALLAWAY		
ANTHONY HODGSON	} Feb. 27, 1702.	
JAMES BOWES.		
FRANCIS WALLIS		
SARAH THOMPSON.....	} April 3, 1702.	Wife of John Stagg, of Blenerhasset.
JOSEPH PLACKETT.....		
MARY STAGG		
MARY BLETHWAITE		
ELIZABETH HARPER.....		

JOHN BOWES	}	May 1, 1702.		
JOSEPH PATISON.....				
MARY BROWN	}	July 3, 1702.		
THOMAS RITSON.....				
JOHN SCOTT.....	}	July 31, 1702.		
JOSEPH DOBINSON.....				
HENRY JOHNSON	}	Aug. 4, 1702.	Wife of Joseph Piel.	
FRANCES PIEL				
RUTH WILSON	}	Oct. 3, 1702.		
MARY RITSON				
THOMAS PEARSON	}	Jan. 1, 1703.		
ROBERT HUNTINGDON				
DANIEL RICHARDSON	}	July 30, 1703.		
ANTHONY HODGSON'S WIFE				
JOHN DODGSON	}	Aug. 3, 1703.		
JOHN THORNTWHAITE				
RUTH BRAGG	}	Sept. 29, 1703.		
THOMAS JACKSON				
JANE CASS	}	Nov. 30, 1703.		
MARGARET BELL				
ANN TAYLOR	}	June 2, 1704.		
JAMES WILSON				
THOMAS JACKSON'S WIFE...	}	June 30, 1704.		
WILLIAM BURNYEAT and his Wife.....				
THOMAS WESTRAY	}	Sept. 3, 1704.		
ANN JOHNSON.....				
JANE BUTTERMERE	}	March 4, 1705.		
LANCELOT FISHER.....				
ROBERT RITSON.....	}	Oct. 3, 1705.		
JOHN PIERSON				
JOSIAH FRANCE.....	}	April 1, 1706.		
JOHN TAYLOR				
JANE FLETCHER	}	Aug. 30, 1706.		
MARY FLETCHER				
MARGARET JOHNSON	}		[cher. Daughter of Jane Flet- Wife of Henry Johnson The younger.	
JANE HUDSON				
THE WIFE OF TOS. FRANCE	}			
JANE FAWCETT				
CATHERINE RITSON	}			
HENRY ORD				
JOSEPH TROUGHAM	}			
LYDIA GARNER				

At the close of this list of members, it may be noted that, the rule observed by Mr. Larkham, of baptizing those children only, whose parents, or one of them, stood in church relationship, was enlarged at a Church Meeting, Jan. 30, 1702;—"It was agreed that not only the

children of Church Members, but of parents that did frequent the meetings, and both, or one of them, free from scandalous sin, their children might be baptized also. The recorded baptisms of this pastorate are but few ; the following comprise the whole number :—

Feb. 2, 1702. In the Meeting House was baptized THOMAS, the son of Joshua Bowes, and also DOROTHY, the daughter of Robert Martin.

Feb. 27. ANTHONY, the son of Anthony Hodgson, and MARTHA, the daughter of Thomas Nixon, were both baptized.

April 23, 1703. THOMAS, son of Peter Piel, was baptized.

May 1. CALEB, son of Joshua Dixon, was born ; and baptized 31st same month.

June 27. JOHN, the son of John Crowning was baptized.

Sept. 29. JAMES WILSON, and then received into communion.

Oct. 30, 1705. ANN, the daughter of James Bowes, was baptized.

Early in 1702, mention is made of friends who rendered liberal aid to the Church, in supporting the Pastor ;—
“ 7th Jan., 1701. Mr. Jonathan Hutchinson promised to give towards our Pastor, £20 per annum ; to pay £10 each half-year, he or his son Wm., to begin next Jan., and so continue during pleasure.” “ Mr. Robert Jackson, from Dublin, from a Church there, sent by Joshua Dixon £20, which was paid into Deacon Rothery’s hand. This sum was promised yearly, during pleasure.”

A dwelling house, for the use of the Minister, was *built in 1701, and* “in the year of our Lord 1711, a front house

for him to live in, was *bought* by Thomas Stanger and William Rothery, of John Ulouck, of Pardshaw. William Rothery gave Twenty pounds, and Thomas Caldbeck gave Twenty pounds; Peter Cass, of Embleton, gave Fifteen pounds; Lord Thomas Wharton gave Eight pounds; and Subscriptions by the church members gave Twenty-eight pounds. The price of the house was Seventy-eight pounds."

An old MS. gives, under date Sept. 26, 1718, some interesting particulars relative to the old chapel:—

1.—PREPARATION TO BUILD.

"We, the proprietors of the Meeting House, and chief managers for the re-building of it, considering that when *many* are immediately to manage any affair, it is, in ordinary, a great hindrance to the success of it; and therefore we, whose names are here subscribed, are agreed to empower, as far as we are concerned, Richard Jackson, James Wilson, Benjamin Bowes, and John Westray, to manage all affairs or concerns for the preparation, for the beginning, and finishing the said edifice. And we shall be ready to assist them in anything they may have occasion to consult us about, and to do everything else that lies in our power, for beginning, carrying on, and completing the Building. And we desire these Four men will please to undertake this service, for the good of the whole. And, that Richard Jackson would please to undertake to receive and disburse the money for the said Building. And, it is our desire that when those who are employed by us for all managements shall differ in their opinions in any affair, about this Building, that the debates may be *amicable*; and that all debates shall be ended by their majority; and if there's an equal division, that it be referred to any one, agreed on by these Four men.

These following persons are agreed to what is here contained, namely,—John Atkinson, Thomas Stanger, Samuel Houd, Joseph Piel, William Rothery, Lancelot Fisher, Henry Johnson, Thomas Burnyeat, and Samuel Houd, jun.

And we, who are, by you who have subscribed your names, desired to undertake as more immediate Managers of the said undertaking, are willing, according to your desires, to do our endeavour in what you desire of us ; and shall determine matters in debate by our majority. And when there's an equal division, we will be determined by Mr. Atkinson.

Witness our hand, this Twenty-sixth day of Sept., 1718.

RICHARD JACKSON.

JAMES WILSON.

BENJAMIN BOWES.

JOHN WESTRAY.

After these arrangements, an appeal was made for subscriptions, which was met by a willing and liberal response."

2.—REASONS FOR BUILDING.

Under date October 1, 1718, the following reasons are given for building a new House of Prayer :—

"We, whose names are here subscribed, are willing, according to our abilities, to contribute towards the building and fitting up of a new House in Cockermouth, for carrying on, and continuing the public Reformed worship of God there ; and the reasons inducing thereunto, are as follow :—

1.—We hope this is *God's time* for this great and good undertaking ; for, our congregation is numerous, and we may fear that those who may follow us, may not prove more able or more willing than several among us are. *For the Lord* has made many that are able, *so willing* that

they strengthen one another's hand as those in Nehemiah, saying—"Let us rise up and build."—Neh. ii. 18.

2.—The house in which, at present, we worship God, is not our own, but hired by a yearly rent; and we have ground that's *free*, of our own, to build on.

3.—The house we now meet in, is old and has, and will require great repairing; without which, the people cannot be long *safe* to attend in it. And it cannot be judged advisable still to add to the great cost we have been at, in repairing, or enlarging, a framed House; seeing we have convenience for building on our own freehold.

4.—There's great want of room in the House in which we now meet; for there are many families who have but room for two single persons, which, at present, they find very inconvenient with respect to their children, or servants; and many are forced to dispose of part of their families from under their eye, in divers places of the House. Now this is, and will be more and more, prejudicial to families, as they increase. Besides, the seats that many have, are strait and inconvenient, and as such, are a means to distract in God's worship. And should the Lord please to wipe off the reproach of His people, so that others should incline to attend in our assemblies, the House we are in, will not admit of, or permit their attendance; and this ought to have some weight with us.

Now, those things considered, we are convinced that 'tis serving our 'generation by the will of God,' to be as instrumental as we can, by our contributions, or any other way we are capable of, to promote so good a work; that so, we and our families, and whom the Lord our God may call, may be encouraged to come and hear the glad tidings of the Gospel.

And therefore, we are willing to contribute in kind, or value, towards the designed Edifice, these following sums:—”

1—THE TOWN.

John Atkinson, Minister	5	0	0	James Prowes, servant	0	10	0
Thomas Stanger	5	0	0	Jane Buttermere	0	10	0
Samuel Houd, sen.	1	1	0	Henry Mossip	2	2	0
William Rothery	5	0	0	Jos. Westray, jun.	0	10	6
Richard Jackson	5	0	0	Sarah Peil	1	0	0
Benjamin Bowes	5	0	0	John Dobinson	1	0	0
Jonathan Taylor	5	0	0	Fanny Younghusband	2	2	0
John Gill	5	0	0	John Pateson, with his	3	0	0
William Forster	5	5	0	father			
John Wood, sen.	2	0	0	Elias Marston	2	0	0
Thomas Burnyeat	3	0	0	Jane Twentymen	3	0	0
Mary Tompson, Widow	2	10	0	John Meals	0	10	0
Elizabeth Younghus-	2	0	0	Sarah Bowes	3	0	0
band, Widow				Lemuel Iredale	2	0	0
Henry Orr	2	10	0	Martha Birket	0	10	0
John Porter, sen.	1	10	0	Elling Penny	0	10	0
Robert Dingy	2	0	0	William Robinson	0	5	0
Timothy Taylor	1	0	0	William Pool	1	0	0
Jonathan Tompson	1	10	0	Thomas Lund	1	0	0
Joseph Littledale	1	10	0	James Gerald	1	0	0
Samuel Houd, jun.	3	0	0	Henry Ramsey	2	2	0
Daniel Fryer, sen.	2	0	0	Isaac Deal	1	0	0
Daniel Fryer, jun.	2	10	0	John Taylor	0	5	0
Thomas Johnson	1	0	0	Elizabeth Messenger	0	10	0
Isaac Robinson	1	0	0	Joseph Fisher	0	10	0
Jos. Fisher	2	2	0	Samuel Hall	0	5	0
John Porter	1	5	0	John Burnyate	0	10	0
Isaac Smithson	2	0	0	John Winder	1	0	0
Rebec. Uriel, widow	1	0	0	John Wood, jun.	2	10	0
John Watson	1	10	0	James Richardson	0	10	0
Jeremiah Bowes	0	10	0	Eliator Hallaway	0	10	0
Isaac Atkinson	0	10	0	Daniel Richardson	0	10	0
George Hogg	1	0	0				

2.—THE COUNTRY'S SUBSCRIPTIONS.

James Wilson	7	0	0	Elizabeth Brown	0	8	0
Jane Fletcher	3	0	0	Mary Dodgson and	1	0	0
Caleb Palmer	4	0	0	her Sister			
Joseph Piel	3	0	0	Thomas Wallis	1	0	0
Thomas Jackson	3	0	0	Thomas Fearon	0	3	0
Henry Johnson	5	0	0	Margaret Bell	0	10	0
Joseph Fearon	2	0	0	Mary Fearon	0	10	0
John Peirson	2	10	0	Thomas Jackson	0	4	0
Ann Harrison	0	10	0	Roger Fawcet	2	0	0

3.—PAPCASTLE.

William Pateson.....	1	2	0	John Ritson.....	0	5	0
John Lancaster	2	0	0	John Osmotherley	1	1	0
George Watson	0	10	0	James Steel	0	10	0
Jane Huntington.....	0	10	0	Widow Bromfield	0	10	0
Isaac Younghusband...	1	0	0	Sarah Key	0	5	0
Hannah Boraskill	0	12	0	Thomas Dunglinson ...	0	10	0

4.—EMBLETON.

John Westray	6	6	0	Jos. Fisher	1	0	0
Lancelot Fisher	6	6	0	Jane Fisher	0	15	0
Daniel Fisher	1	10	0	Lancelot Penny	1	10	0
Peter Piel.....	3	3	0	George Watson	1	0	0
John Bolton.....	1	10	0	John Rothery	1	0	0
Ann & Ellinor Rothery	3	0	0	George Fletcher.....	0	10	0
Agnes & Sarah Cass ...	3	0	0	William Cape	4	4	0
Richard Cass	3	3	0	Thomas Iredale	2	0	0
Samuel Fisher.....	3	0	0	Sarah Tompson, or	}	1	1
Daniel Cass	2	10	0	Richardson			
Peter Peil.....	1	0	0	Elizabeth Piel.....	0	10	0
Jos. Pierson.....	0	15	0				

“There have been letters of request for assistance in building a new House for God’s worship. 1. To the Duke of Wharton; 2. To the Congregational Fund; 3. To Whitehaven; 4. To Newcastle; 5. To Leeds.”—With what success there is nothing to show.

“Mr. Atkinson’s services on earth were finished about 1732 or 3.” A Receipt for a year’s Stipend is extant, bearing the signature of Mr. Atkinson’s successor, and dated Nov. 13th, 1733; we, therefore, conclude that Mr. Atkinson died in the year of our Lord 1732.

REV. THOMAS WALKER.

“After Mr. Atkinson’s death, Mr. Walker became the Pastor; but he shortly afterwards removed to Hexham.”

REV. THOMAS JOLLIE.

Mr. Jollie settled at Cockermouth in 1737. He was much blessed in his labours, and many were added to the church. He died in June, 1764.

The Church were not unanimous in the choice of a successor to Mr. Jollie. Some were in favour of Mr. Popplewell, a Student at Heckmondwike, who afterwards settled and died at Beverly, in Yorkshire.

Others were in favour of Mr. Thomas Lowthian, who became minister of the Chapel.

“There being no doubt of the introduction of Arianism, a division of the people took place, and the friends of truth agreed to the opening of another house for religious worship; which, from its situation in the town, was known by the name of the HIGH MEETING.” This house of prayer was opened Nov. 20th, 1765, by Mr. Kettilby, of Tottlebank, Lancashire, who preached on the occasion from Isaiah xxvi, 2, 3.

REV. SELBY ORD.

Mr. Ord was introduced to the Church in 1766, and on June the 18th, in the following year, he “was separated and ordained Pastor of the Church of Christ meeting at Cockermouth, by the imposition of hands, and prayer, in the presence of the Rev. Dan. Fisher, of Warminster, who preached from 1 Cor. i. 21, the Rev. Mr. Waldgrave, who ‘gave exhortation,’ and the Rev. Mr. Allott, who ‘examined,’ i.e. received Mr. Ord’s Confession of Faith. Lancashire supplied these two ministers. ‘There was a numerous congregation, and there appeared abundance of the presence of the Lord in this solemnity.’”

It is said that Mr. Ord “maintained an honourable and useful character for eleven years,” and, that he then removed into Scotland. The following fourteen persons were added to the Church during his ministry:—A.D. 1768, Mr. William Durham, Mary Younghusband, Elinor Simpson, Ann Harden, and a “woman from Broughton.”

In 1769, Hannah Smithson, E. Calvert, Jane Porter, Joseph Brown's wife, Joseph Pierson's wife, and a "Woman from London, with a letter from Mr. Lawson." In 1771, Elizabeth Dobinson, Mally Brown, Mary Westray.

In the *Carlisle Journal* of July 23, 1814, the following obituary notice was published:—"Rev. Mr. Ord died at the Manse of Longformacus, Berwickshire, in Scotland, on July 10, 1814, in the 78rd year of his age, and 48th of his ministry, namely, 11 years at Cockermouth, and 37 at Longformacus."

Mr. Lowthian died about 1781, and was succeeded by Mr. Smith, a Scotchman; but he "soon after resigned the Pastoral charge, and returned to his own country." The two congregations then united in fellowship, "at the OLD MEETING HOUSE, and presented a unanimous call to the

REV. HENRY TOWNSEND.

Mr. Townsend was a student "at the Academy at Heckmondwike, and commenced his labours amongst this people, in the year 1783. "He is said to have laboured with great propriety in visiting persons of various sentiments; and though he had much to contend with, both in character and doctrine, yet he was enabled to preserve general harmony: nor were his labours unattended with a good measure of success. He resigned his Pastorate in 1798, having accepted an unanimous call from the Church at Darwen, in Lancashire, over which the Rev. J. Mc.Dougall now presides, concluding his Resignation in these terms;—"Darwen is a country situation, on many accounts not so inviting as Cocker-mouth; but there appears a prospect of great usefulness. I, therefore, beg leave to resign my Pastoral office among you, at the expiration of the present quarter,

in hope that you will be led to one whom the Lord will make much more useful than I have been ; and that I shall be more useful at Darwen. Usefulness, I trust, is my leading object ; for, in worldly matters I do not expect to better myself, nor even equal my present situation. I shall always remember your kindness, and be willing to serve you, if in my power.

When you have considered the above, you will, I trust, give me a Dismission with such a character as you think my conduct among you entitles me to.”—H. TOWNSEND.

Cockermouth, 8th June, 1793.

Mr. Townsend left Cockermouth Aug. 6th, having preached an impressive farewell sermon from Numb. xxvi, 16, 17.

For about four years the Church were without a stated Pastor, and the pulpit was occupied by Supplies, among whom are mentioned Mr. Trail and Mr. Williams. “Very serious inconveniences were experienced by the variety of preachers,” but at length “the want of a suitable probationer” was met in the person of the

REV. ROBERT SWAN.

Mr. Swan came from the neighbourhood of Dumfries, and continued his ministerial services until 1814, when “he retired, and re-visited his native soil.”

The next Pastor was the

REV. JAMES MUSCUTT.

Mr. Muscutt was educated for the ministry at Hackney College, by the late Rev. George Collison, and was associated in study with Mr. Reed, known in later years as Dr. Andrew Reed. He was ordained at Ravenstonedale, a few years before he came to Cockermouth, and had previously officiated a short time at Darlington. Soon

after Mr. Swan's removal, Mr. Muscutt "was cordially invited," by the Church, "to take the oversight of them in the Lord." "Not satisfied with his labours in the town, he went about doing good; and numerous villages were now favoured with the gospel, which had scarcely ever enjoyed the privilege since the days of the venerated Larkham." There is no doubt that his multiplied exertions, out of season as well as in season, very seriously injured his health. He enjoyed, however, in a high degree, the consolations of religion, and had the pleasure of witnessing an increasing Church and congregation. He always seemed most deeply impressed with the importance of real usefulness in the christian ministry. His life terminated at the age of thirty-four, August 7th, 1819.

REV. JONATHAN EDWARDS.

Mr. Edwards studied a short time at Newport Pagnel Academy. "He was engaged by this Church for twelve months, at the close of which, he retired to share in the labours of a Boarding School, at Manchester." He was a superior Classical and Hebrew Scholar. Some years ago he emigrated to Australia.

In the course of a few months after Mr. Edwards' departure, "the Church was called to mourn the loss of their aged, and only surviving Deacon, Isaac Brown, who had distinguished himself by his decided support of Mr. Ord, on the introduction of Arianism into the OLD MEETING HOUSE, and who had held an official station in the Church, even prior to that distant period."

We learn from the Evan. Mag. for 1823, that in 1721, a member of this family removed from Scales, to Cocker-mouth, and attached himself to the ministry of the Rev. John Atkinson: thus, the name, which had stood "en-

rolled in the Church Register, at Parkhead, from its earliest date, in 1653, was thenceforth identified with the Congregational Church at Cockermouth.

“Mr. Isaac Brown was, for many years, literally a door-keeper in the House of the Lord : always the first to open, and the last to close the doors of the Sanctuary. He regarded it as a point of honour and of conscience to perform his official obligations ; and, therefore, he was determined that the pecuniary concerns of the Church should be managed with the same order and method as those of the regular tradesman. To his minister he was especially attentive in this particular, not barely procuring him the accustomed contributions precisely on the quarter day, but frequently presenting him with some additional expression of his own, or the people’s grateful attention.

He was, in every sense of the term, an Independent or Congregationalist. He understood well, and appreciated highly, the principles of civil and religious liberty. No one ever more highly venerated the memory of the Puritans and Nonconformists ; and he used to say that the Church of Christ is eternally indebted to such men as Neale and Calamy, and Palmer, who have preserved the records of those invaluable characters. To his care we owe the preservation of the Old Church Register, at Cockermouth, which has furnished so many interesting particulars relative to the Nonconformist Churches in Cumberland.”

REV. EDWARD GATLEY.

Mr. Gatley commenced his ministry amongst us in the year 1821. “His earnest piety and intense devotion to the work of the ministry, were not without their beneficial result. His itinerations in surrounding villages are well *worthy of note*. . . . Robert Maxwell, a member of

the Church, was his constant companion in these excursions, who often spake with delight of the profit he reaped from association with his Pastor in this delightful empyloy.

. . . . During the ministry of Mr. Gatley, Thomas Armstrong, so prominently identified with the later history of this Society, as an earnest Superintendent of the Sabbath School, and Deacon of the Church, was brought into Christian fellowship, and entered on his successful and untiring labours among the young." . . .

"We must not omit to record the commencement of the Sabbath Evening Prayer Meeting, at Mr. Gatley's suggestion. This devoted minister died at Thirsk, Jan. 13th, 1866. 'Living, he was one of Christ's faithful servants, and dying, one of Christ's faithful witnesses.' His ministry extended over forty years, and when he was seventy, the Master said, "Come up higher."

REV. JOSEPH MATHER.

Mr. Mather removed, in 1825, from Heckmondwike, to the vacant Pastorate of this Church. During his ministry, a Ladies' Missionary Working Society, "was formed, and kept up for a considerable time, sustained and encouraged by his steady perseverance." Mr. Mather was distinguished for "his rigid enforcement of the discipline of the Church." "He would have been a sturdy Puritan two centuries ago, or a good martyr three centuries ago." At the end of Eight years, he accepted a call to Bilston, but in later years, he resided in London, where he died the 21st November, 1868, aged Seventy-one.

REV. ANDREW FIELDER SHAWYER.

Mr. Shawyer spent his college life at Rotherham, whence he was sent to Cockermouth, as a supply. His services proving satisfactory to the Church, he received and

accepted an invitation to become their Pastor. "Mr. Shawyer commenced his ministry with Twenty-nine members in church fellowship; which increased during the period of his stay to Eighty-two." In 1841 he removed to Turvey; but at the time of his death, which happened on the 30th July, 1868, he was supplying the pulpit at Keswick, with comfort to himself and profit to the people. "He preached till within a fortnight of his death. His mind was clear and collected amid all the infirmity of the flesh, and he was heard to exclaim, 'Going to Christ through corruption—through corruption.' In the very article of death, he opened his eyes with a look of glad surprise, as though some new and glorious prospect was presented to his astonished view; then, with great emphasis, and in a loud voice, he exclaimed, 'Lord!' and in a moment afterwards "he slept in the Lord.'"

REV. ROBERT WILSON.

Many were added to the Church during Mr. Wilson's pastorate, some of whom continue steadfast in their attachment to Evangelical doctrine and practice. Mr. Wilson entered upon his labours in 1843, and, "without any ostensible reason, beyond the impression that he should be more serviceable to the cause of God in another place," he, in 1847, resigned his office, and removed to Charlesworth, in Derbyshire.

Oct. 18, 1843. "A vote of thanks was unanimously passed this evening by the Church to Sir Wilfrid Lawson, for his christian kindness in paying the travelling expenses of Mr. Morrison," [on a special occasion, in which Sir Wilfrid felt much interested], "and in supplying us with a large quantity of tracts. Mr. Joseph Brown was requested to convey the same to Sir Wilfrid."—[p. 37].

REV. PORTAS HEWART DAVISON.

Mr. Davison was unanimously invited to the Pastorate, and "entered on his stated ministrations July 9, 1848." He was instrumental in building our new Sanctuary, which was opened, Sept. 11, 1850, by the late Rev. Dr. Raffles, of Liverpool, who preached in the morning from Isaiah xii, 27, and in the evening from Psalm xcv, 7, and Heb. iii, 7. Forty members were added to the Church during the period of Mr. Davison's ministry, which terminated, Sept. 24, 1854.

REV. WILLIAM SOUTHWICK.

Mr. Southwick supplied the pulpit four Sundays in Dec., 1854, and entered on the stated duties of his ministry in the following May, having received from the Church "an unanimous invitation" to become their Pastor. In the course of three months Mr. Southwick's health failed, and he was under the necessity of resigning his charge. After some time, during part of which the Rev. Patrick Morrison, afterwards of Bradford, Wiltshire, was Pastor, Mr. Southwick was invited to return. He resumed his duties March 14, 1858; but in Sept., 1861, ill-health again compelled him to resign, having had the pleasure of welcoming Eighteen members to Church fellowship. Mr. Southwick was trained for the work of the ministry at Rotherham College, and died at Ashbourne, Derbyshire, March 29th, 1868. It was the Sabbath day, about half-past two o'clock in the afternoon, when his happy spirit soared away to the everlasting Sabbath of the Redeemed.

REV. ROBERT HALL.

Mr. Hall was formerly of Highbury Chapel, Birmingham. He supplied the pulpit three successive Sundays in October, with acceptance, and commenced his

stated duties Dec. 8th, 1861, as Pastor of the Church. In 1866, Feb. 25th, he bade farewell to his flock, and the ensuing week removed to Smallbridge, near Rochdale. Thirty-six members were added to the Church during his ministry.

The present Pastor supplied three successive Sundays in March, 1866, and in May following, having received an unanimous invitation to the pastorate, he removed, with his family, from Lytham, Lancashire, and began his stated labours the 27th of the aforesaid month. Sixty-two members have been added to the Church up to this date, (Aug. 1870), and the following means of usefulness have been adopted;—

1.—The first in the order of time was the formation of a class for instruction in the Tonic Sol-Fa method of singing. Many of our young people responded to an invitation, which was given from the pulpit, and under the teaching (imparted gratuitously) by a member of one of our families, who had received instruction from the Rev. John Curwen, they made considerable attainment; to several of them were awarded CERTIFICATES OF PROFICIENCY.

2.—On the 12th Feb., 1867, it was decided at a meeting of ladies, held at Landscape House, to commence a weekly MOTHERS' MEETING; accordingly the first was held March 5th, in the Chapel Vestry. For the efficient conduct of the meeting, the ladies arranged themselves in the following order of duty;—

President.—MRS. LEWIS.

Secretary.—MRS. J. B. BANKS.

Treasurer.—MRS. HODGSON.

COMMITTEE;—

MRS. JOHN BANKS.

MRS. JOSEPH BROWN.

MRS. PEARSON COULTHARD. MISS MORDY.

After some time, the meeting was removed to a more convenient Room; ladies of other Christian communions were invited, and a Bible Woman engaged, who is rendering good service amongst the poor.

3.—THE YOUNG MEN'S CHRISTIAN ASSOCIATION. The first conference was held at the Pastor's house, and the first general meeting (convened by circular) was held in the Vestry of our Chapel, on Monday Evening, November 25, 1867. The meeting was numerously attended, and a lively interest taken in the proceedings. Being unsectarian in its constitution, subsequent meetings were held elsewhere, and at length, a Room was fitted up for their special use.

4.—DOVENBY CHAPEL. On the local cover of the Cocker-mouth Congregational Church Magazine, for March, 1867, appeared the following intimation;—"A larger Room is needed at Dovenby, the present one," (a Cottage Room) "being scarcely equal to the congregation." A committee was formed, and a neat Chapel built. The opening services were held Dec. 30th, 1868, when the Rev. Robt. Hall, of Smallbridge, preached from Matt. xxi. 12, 13, and on the following Sunday, when the Pastor preached from Rev. xxi. 22. Mr. Peter Iredale, of Dovenby, generously gave the site for the Chapel, and added a liberal donation to his gift. Sir Wilfrid Lawson, Samuel Morley, Esq., Edward Dawson, Esq., of Aldcliffe Hall, Lancaster, and George Moore, Esq., Whitehall, were amongst the contributors.

SUNDAY SCHOOL.

This institution was founded in 1798. Nearly 300 names are on the books. Forty-five scholars are more than Seventeen years of age.

IN MEMORIAM.

Deceased **C**hurch **M**embers.

JOSEPH ALLASON,

Died January 28th, 1866.

ELIZABETH COWLEY,

Died June 16th, 1866.

JOSEPH DUNGLINSON,

Died July 29, 1866.

BETTY THOMPSON,

Died April 25, 1867.

HENRY ALLASON,

Died Nov. 23, 1867.

MARY PEARSON,

Died Aug. 5, 1868.

MARY BANKS,

Died Jan. 1, 1869.

ELIZABETH BANKS,

Died June 26, 1869.

CHURCH OFFICERS.

—o—

Teaching **E**lder. **W**hen **E**lected
 Rev. GEORGE BENSON.....October 8th, 1651.

Ruling **E**lders.
 JOHN BOLTON.....December, 1658.
 RICHARD EAGLESFIELD...July 22nd, 1672.
 MATTHIAS PARTIS.....July 25th, 1695.
 THOMAS STANGER.....November, 1700.

Deacons.
 THOMAS BLETHWAITE.....November 25th, 1651.
 JOHN BOWMAN.....January 28th, 1652.
 JOHN WILSON.....December, 1658.
 ROBERT THURSBY.....July 22nd, 1672.
 GEORGE BOWES, Jun.....January 23rd, 1691.
 THOMAS STANGER.....January 25th, 1695.
 WILLIAM ROTHERY.....November 22nd, 1700.
 ISAAC BROWN.....Probably, 1781.
 JOHN RUSSELL.....Unknown.
 JOHN THORNBURN.....Probably, 1832.
 HENRY ALLASON.....Probably, 1832.
 THOMAS ARMSTRONG.....Probably, 1832.
 JOSEPH BROWN.....April 19th, 1844.
 JOHN HODGSON.....April 19th, 1844.
 ISAAC RITSON.....July 4th, 1856.
 JOHN BANKS.....March 4th, 1859.
 JOHN ROTHERY.....March 1st, 1865.
 ROBERT LADYMAN.....April 1st, 1870.
 JOHN BROWN BANKS.....April 1st, 1870.
 JOSEPH STRAUGHTON....April 1st, 1870.

COUNTY STATISTICS.



Since the days of Mr. Larkham, other labourers have entered into the field, both at Cockermouth and throughout the County, in whose success, be it much or little, we rejoice. The last Statistics of CONGREGATIONALISM were obtained in 1869, by our County Secretary, the Rev. W. A. Wrigley, of Carlisle, from whose Report, which was adopted by the county Union, we quote the following interesting facts;—

“A list of questions was submitted to each Church, to which replies have been furnished, more or less full in every case but one. Five years ago we obtained, in like manner, from our churches, information corresponding in many of the particulars; we are, therefore, able to institute a fair comparison. Taking the unreported Church at its former state, we get the following result relative to the thirteen Churches of our order in this county:—

	Church Members.	Sunday Scholars.	Estimated Hearers.
1864 ...	948 ...	2463 ...	8818
1869 ...	1284 ...	2992 ...	4494
	<hr/>	<hr/>	<hr/>
Increase	336	529	1176

The hearers are estimated at $3\frac{1}{2}$ times the number of Church members, a calculation very much below the mark, if we were reckoning the entire number of those who, at one time or another, hear the gospel among us, and in connection with our places of worship. The work of our Evangelists is over and above what is thus indicated.

There is another particular in which we can institute a comparison, but referring to a longer period of time. In 1864, no information was obtained respecting the amount of money raised by our Churches ; but we have this information for 1846. Thirty-three years ago, the entire sum raised by our Churches in the county was under £1,850 ; this year the sum raised is more than £2,900 ; showing an increase of £1,550 a-year. Moreover, this increase is largely due to the period of the last five years. It is also necessary to state that this £2,900 does not include subscriptions for Home Missions and other objects, obtained in the county from those who are not denominationally connected with us.

Belonging to the twelve Churches which have sent returns, there are 24 preaching stations and cottage meetings, other than those supplied by our Evangelists, and a staff of 49 village preachers who work in connection with their several Churches, and with the Evangelists in their districts.

We have now no Church seeking a pastor, and the reports show an amount of general health and prosperity beyond anything experienced for many years. No doubt there is still much room for improvement, and much reason for humiliation before God ; but there is also much to encourage—much that calls for devout thankfulness, and which should stimulate us to increased devotion, and prompt to enlarged expectations.”



SCHEDULE FOR THE YEAR ENDING APRIL 1ST, 1869.		Present number of Church Members.	Number of Members added during the Year.	Present number of Sunday Scholars.	Average afternoon attendance of Sunday Scholars.	Number of Preaching Stations and Cottage Meetings exclusive of those supplied by Evangelists.	Number of Village Preachers.	Total of Money raised during the year, for all purposes.
Alston	103	29	138	84	1	1	148 16 8½	
Brampton	69	14	200	170	3	8	110 18 5	
Carlisle (Lowther Street)	101	28	206	134	1	8	251 17 0	
" (Charlotte Street)	163	20	462	323	1	10	367 4 6	
Cockermouth	93	5	308	209	3	8	362 7 11	
Keswick	20	7	60	45	..	..	50 6 1
Parkhead	51	9	50	40	6	..	85 7 0	
Penrith	165	61	250	200	5	12	389 16 0	
Wigton	43	6	120	100	6	..	97 19 0½	
Whitehaven	254*	82†	718†	520	2	15	765 18 7	
Workington	44	3	140	100	..	..	133 0 0
Silloth	50	3	140	120	..	..	131 0 10
Booth	...	...	50	38	..	..	2 12 0
	1156	267	2792	2083	25	57	2897 4 1	
							21 16 0	
							23919 0 1	

* Including 30 at Parton, and 19 at Egremont.
† Including 7 at Parton, and 19 at Egremont.
‡ Including 120 at Parton, and 45 at Egremont.

N.B.—No returns are supplied from the church in Aspatria for 1869. In 1864, there were 128 Members, and 200 Sunday Scholars.

TAVISTOCK.



The following extracts from a MS. of the Rev. Thomas Larkham, intimate that a Congregational Church was formed, at Tavistock, as early, if not earlier than this at Cockermouth :—

“Jan. 15, 1652. In token of thankfulness to God for His mercies, I delivered to the CHOSEN MEN OF THE CHURCH, 17s. 8d., and acquitted £4 2s. 9d., which THE CHURCH was indebted to me, which I had laid out for the persecuted brethren ; which £5 they promised to see bestowed among such poor saints as most needed. Lord, accept thine own.”

1656. “November 8. W. Webb gave me from THE CHURCH, £2.”

1657. “Jan. 10th. I had of W. Webb, from THE CHURCH, £1.”

“March 25th. This day THE CHURCH joined with me in calling upon the name of the Lord ; and we kept it a day of solemn fasting and prayer.”

“November 17th. This day THE CHURCH kept solemnly, and praised the Lord for His gracious providences. Such as were able, invited at their tables, THE REST OF THE MEMBERS. O Lord, accept this sacrifice in Christ.”

1658. “August 20th. Received of THE DEACONS for rent of the CHAMBER FOR THE CHURCH, 10s.”

“Dec. 2. THE CHURCH lay before the Lord, in a serious and solemn humiliation, *‘I will hearken what the Lord, &c.,’* and communicated in breaking of bread.”

“December 18th. Received of THE DEACONS FOR THE CHAMBER, 10s.”

1659. "Jan. 18th. At a Communion."

"Feb. 11th. I owe unto John Sheere, Deacon, £5."

"March 21. At a Fast of THE CHURCH, given 5s."

"May 18th. At a CHURCH MEETING."

"June 10th. From THE DEACONS, for my Chamber, 10s."

"I have, June 11th, 1660, delivered £5 to John Trowt, to be sent to Petronell Chubb, as from THE CHURCH, for some time." [A subsequent entry, August 17th, intimates that this £5, advanced by Mr. Larkham, to Mr. Chubb, was repaid by "*the Church*."]]

1661. "March 15th. I had brought to me by J. S., A DEACON OF THE CHURCH, some money in a purse; which, at my return, [from Exeter Assizes], namely, March 19th. I told and found to be £5 10s. 6d."

To these must be added the official description of Mr. Larkham, by his son, in the Cockermouth Church Book, and transferred to page 6, of this history;—"PASTOR OF THE CHURCH OF CHRIST AT TAVISTOCK, IN DEVON." [1651.]

The extracts under date, Jan. 18th, and May 18th, 1659, are inserted as a specimen of what appears repeatedly, in the MS. Probably the word Communion relates to Mr. Larkham, as *Parish Minister*, Church Meeting, as *Congregational Pastor*.

Whilst he was receiving contributions from the Church, by the hands of W. Webb, or John Sheere, Deacon, his "Stipend from the Earl of Bedford," reached him through "Mr. Eveleigh"; and, an "addition" out of the Sheaf-tithe of Lamerton, to which he was entitled as Vicar of Tavistock, came to him sometimes, as in 1653, through "the Commissioners."

It will be seen in these particulars, that mention is made of A CHURCH, ITS PLACE OF MEETING, ITS DEACONS, AND ITS PASTOR.



Appendix.

Brief notices of Mr. Larkham's Journal—Family—Sermons—
Correspondence—Biblical Dictionary.

1.—JOURNAL.

QNLY a part of this Journal has been preserved, extending from 1660 to 1666.

“This day, being the 20th of April, 1660, I am 30 years of age complete, from this day. God willing, I intend to keep a Journal of providences and actions, &c.”

“April 27. Mr. Jackson came to see me (once a Chaplain to Colonel Sawrey) out of Yorkshire; he confirmed the news of Major-General Lambert's being with an army, &c.”

“April 28th. I went towards Egremont to preach for Mr. Bird. The next day, I preached there, accordingly.”

“May the 4th. The Church kept a day of prayer to God, for the reviving His dying cause in the nation. I spake from those words, Matt. viii. 24-27. The Lord was pleased wonderfully to enlarge me.”

“May 14th, Monday. I saw the Proclamation for the proclaiming Charles the Second, King of England. The Lord mind his interest, and poor, though justly reproached people. Amen. Lord give me wisdom.”

"May 19th. I went to Whitehaven to preach. I preached the next day, being the Lord's day, and was mercifully assisted from that text, John vi. 48."

"May 21. Rex Carolus the Second, was proclaimed at Cockermouth, with the great triumphing of many wicked men. The Lord preserved me from abuses."

"June 2. I heard, by John Pierson, [probably the Incumbent of Brigham] that King Charles came into London, May 29th, being his birth day. Ah Lord, make him a nursing father to thine Israel, I beseech Thee; if it so please Thee. Amen."

"April 15th (1661). My Brother Benson lost the Vicarage of Bridekirk. [Oct. 31, 1660.] And by this means, the poor congregation is much straitened as to liberty. The Lord be gracious to us, &c."

"1662. April 27th. I [ceased] preaching in public, having exactly, at that time, preached in Cumberland eleven years, *to-day*."

"April 30th. I removed with my family to Papcastle, to the house of John Watson, which I took for some years. The Lord be with me in this my removal, and grant me a comfortable habitation; and fit me for His will and pleasure. Amen. Amen."

"July 22. I went from my house into Yorkshire; returned again safe, *Dei gratia*, August 29th. The same day, my son Thomas, went to Broughton Tower, in Lancashire."

"Feb. 20th. I parted with my dear father at Wigan, in Lancashire, having brought him on so far, in his way from my house, to Devon." [In the previous August, (1660) Mr. Larkham's father was summoned from Tavistock, to the Assizes at Exeter, to defend himself against *two* Indictments, but his case being postponed to the Lent

Assizes, instead of returning to Tavistock, he "rode forward to Cumberland, where the Lord preserved me in health and safety." He was now on his way from Cocker-mouth to meet those Indictments, reaching "Tavistock, March the first; whence he proceeded to Exeter." See page 144.]

"March 18, 1668. I set myself upon a constant task of reading, namely,—every day, two chapters in the Bible, beginning with Genesis; and every day, an hour at least, in some modern writer. I began that day with Baxter's Rest. Lord help me to read to my profit and advantage; and let me not be off and on, as I have been."

"1666: I took some Rooms at Stancliffe Hall, in Yorkshire, Jan. 1st. I began to keep house Feb. 1st."

"Sept. 28th. I came to Heckmondwike with my family to dwell in the house of one Richard Nailor."

Mr. Larkham remained, probably, at Heckmondwike till 1668; in which year, he removed to Egremont. [p. 32.]

2.—FAMILY.

BIRTHS.

"MARY, my daughter, was born Jan. the 12th, on a Thursday, between ten and eleven at night, 1654, at Tallantire.

THOMAS, my son, was born at Tallantire, June 16th, 1655, between nine and ten of the clock in the morning, on a Saturday.

DOROTHY was born on a Wednesday, Dec. the 30th, at Cocker-mouth, between eight and nine at night, 1656.

DELIVERANCE was born at Cockermouth, June the 9th, on a Friday, between eight and nine at night, 1658.

MARY, the second of that name, was born at Cockermouth, on a Wednesday, Feb. 15th, 1660, between nine and ten, in the morning.

LANCELOT, my son, was born Nov. the 29th, 1661, between seven and eight of the clock in the morning, at Cockermouth, upon the Lord's day.

MARGARET, my daughter, was born at Gomersal, in Yorkshire, Dec. 29, 1663, at twelve o'clock at night, on a Tuesday.

ELIZA, born May 22nd, 1665, at Gomersal, in Yorkshire, about one in the afternoon, upon a Monday.

PATIENCE, born at Heckmondwike, in Yorkshire, Dec. 16th, 1666, about noon, on a Lord's day.

JANE, my daughter, was born Aug. 24, about one or two of the clock in the morning, (being Monday), at Egremont, in Cumberland."

[There were two other children, whose names do not appear in Mr. Larkham's Journal, but they are given in the Church Book;—

"March 27, 1671, was baptized George, the son of George Larkham, Pastor of the Congregation at Tallantire, before part of the Church. The child was born Jan. 26th before, but his baptism was until now deferred, because an opportunity could not be gotten by reason of the shortness of the days. At the same time, it was agreed upon that the whole Church should have a meeting, very privately, on the 14th of the next month, before day, being the 1st day of the week. Lord, be thou gracious in giving them a safe and comfortable meeting."

Henry, born at Tallantire, 1678.]

DEATHS.

"MARY, my dear daughter, departed this life in the small pox, April the 12th, between ten and eleven of the clock, on a Saturday, 1656. She lies buried in Bridekirk Church.

DOROTHY, my dear daughter, departed this life in the small pox, Oct. 1st, 1661, between seven and eight of the clock in the morning, on a Tuesday. She lies buried in Cockermouth Church yard, near the dial.

ELIZA, my daughter, departed this life in the small pox, Feb. 2nd, towards night, 1666, upon a Saturday. She lies buried in *Birstal Choir*, by her great grandmother, Waterhouse."

3.—CORRESPONDENCE.

LETTER I.

The following letter, without date, was written to Mr. Daniel Condry, of Tavistock, who had married Mr. Larkham's sister, Jane.

“BROTHER CONDY,

Yours of the 26th of June, received July the 23rd. I rejoice that you received my last, with the enclosed to my child. I longed to hear from you. Blessed be God, that now I heard nothing but what was refreshing, notwithstanding the continued trial of you and all with you. God is still manifest to us, both in support of our domestic relations and concerns, and in regard of our preservation from the nets laid for us. Though men be very violent in putting in execution the late Act, and many have suffered deeply about us, yet God hath hitherto preserved this Society. Though we have our meetings clandestinely, [yet] in due time, surely the Lord will look down, and work for those that wait believingly and humbly upon Him.

Now to the contents of yours. . . . Remember me most affectionately to her, [Mrs. Condry] as a burdened sister, by me; I am engaged greatly to her, together with yourself. I will not compliment with you, but assure yourself that though I be not in a capacity to contribute what I should, yet I shall never forget your kindness, and care of love; and when I come into your parts, I shall, with thankfulness, make you satisfaction for your disbursements.

It is my determination (if the Lord spare life) to visit you next Spring, by the way of Ireland, to Dublin, and so

for Bideford. Though the way be hazardous, yet I think it may save charges ; and the journey by land is long and lonesome. . . .

Touching my son [Lancelot] with you, it is not my ambition to make him a scholar, *except his genius lead him that way*. I give you thanks that you deal truly with me in the business of his capacity. I shall not discourage the lad ; let him fancy his own employment, and I will do my best for him. In the mean time, I should desire, if you think fit, that he learn to write a good hand, and to cast accounts ; that so he may be fit for an employment. This trouble may be imposed, possibly, upon my friend, Austin. And now I am speaking of him, remember me kindly to him, with the rest of your brethren ; and inform him that there is a young man here, in this county, an exciseman, that was once his apprentice ; as he writes to me, (for yet I have not seen him) ; his name is Cockram ; he hath promised to see me shortly.

Touching my cousin Larkham, I would gladly write to him, and shall cast for an opportunity, by London. I hope the latter part of your information is true ; the Lord do good to the young man, and God forbid but I should pray for him, and encourage him what I may. It may be my father's name shall be built up by him ; when you write to him, remember me affectionately to him. . . .

I have troubled you with a waste of words ; I shall not give further way to my wandering pen ; but, recommending you to the Lord, (desiring with my wife to be affectionately and duly remembered to all our relations and friends), subscribe myself your very affectionate and much engaged brother,

GEORGE LARKHAM."

LETTER II.

TO MR. WILLIAM YOUNGHUSBAND.

“ My good Friend,

I received yours of the 10th of Nov., the 26th of the same, and not before. You begin with a complaint, mixed with fear. That you have cause to complain of my not writing all this while, I will not altogether deny ; though, I hope I may apologise for myself, so as to give you by and by, some satisfaction.

Touching your fear, I know no ground for it, at all ; as the Apostle speaks in another case, *you have offended me in nothing* ; if you had, I should have told you, when you were in these parts ; and how you should offend me *since*, I know not ; for I have heard no unsavoury report concerning you.

It is acknowledged, I received yours immediately upon your departure hence ; which letter, I do not remember that I made answer to ; for the matter in it, did not relate to *your* concerns, or *mine*. But, however, for correspondency's sake, I should have written to you then, and surely I had, but I was forthwith drawn into the West of England, [to Tavistock] to answer some considerable concerns of mine there, which it will not be material to acquaint you with ; only, my dear Sister there, [Mrs. Condry] is removed to the other world. I was absent about two months, in that long and tedious journey ; and I have been but about six or seven weeks at my home. This may be some apology for me ; but yet, I must confess, I am not wholly faultless in this matter ; I might have written from that part ; or, at least, since my return, But to speak freely and ingenuously, I have had much in my head and many a vocation. You know in part, what

lies upon me as to the affairs of this poor [oppressed] Church, and as to my domestic matters ; wherefore, you must bear with me, if I do not so often write to you as I would, or as you desire I should. And yet, what doth my scribble signify at any time, that you should long after it ? Alas, I am a poor dry creature, in my own eyes ; and it is wonderful to me, that my lines, at any time to you, have had so sweet a savour. Surely the Lord is pleased to give them a relish to your spirit.

You speak in yours, that you have been sadly exercised, since I saw you ; I suppose with temptations in respect of your future, outward condition ; for so much, I pick out of your language. Had I known what your exercise was, I should have wrote out my advice to you according to my poor abilities ; but, what need you *me*, in such matters ? Have you not eminent ones at your door ? in comparison with whom I am not as a wax candle to a taper.

It is true, God hath now made one of those lights in the firmament of the Church, a-glow in heaven ; (great is your loss, and my soul is afflicted and desires so to be,) yet, you are not without remaining, glorious sons of light and consolation ; to whom you may have recourse, with more advantage. . . . But possibly, you are led by some particular affection, you have taken to myself ; O that I might, then, serve you in your temptations. All that I shall at an adventure dart forth *now* to you, shall be this ;—study two things well, pore on these matters ; *the all-sufficiency of the Lord ; your covenant relation to Him.* And, what saith David, Psalm xxiii. 1. ? “ Jehovah is my shepherd ; I shall not want.”

As to your intention next Spring, if you have encouragement at home, or elsewhere, I can say but little to it. The Lord guide you in your way. What encouragement

your brother will give you, I know not ; I cannot yet speak with him ; but, I suppose you know, that Cumberland hath no silver mines open ; and, your brother's spirit and abilities, you, as a brother, cannot but be better acquainted with, than myself. However, I shall take hold of the first occasion to put him on, on your behalf, with such arguments as shall be supplied. [The family of his young friend resided probably, either at Gilcrux, or Threapland.] In the meantime, I shall beg for that for you, which you desire ; and without which, (as you say truly) your undertakings will be uncomfortable ; namely, *the presence of the Lord with you.*

And now, blessed be the Lord, that you have found favour and good understanding, in the sight of your master ; and let me desire you to read on what follows, in the Scripture which I allude to, Prov. iii. 5, 6, &c. And now, what shall I say more ? I will shut up with a request to you and for you ;—let me be remembered to the London people of God, though unknown in person to them ; at least, to the most : let the Lord keep you humble, savoury, and warm, in a proud, unsavoury, and cold age. And, O that these distempers had not too, too much soiled the Tabernacle of the Lord of Hosts. Farewell, *farewell.*

Your real friend and soul's servant in this capacity,

GEORGE LARKHAM."

Tallantire, Dec. 2nd, 1671.

LETTER III.

TO THE MINISTER AT CROSSFIELD.

"Godly Brother,

I received yours long since, [and] am glad that our poor mite was acceptable ; the Lord give you in, the

hundred-fold, according to His promise. None shall lose, that suffer loss for His name ; though they owe all that they have to him. It is comfortable for us to hear that you reckon not what you have suffered ; that your spirits are above your losses ; this also is from the Lord, who is pleased to grant you above your brethren to suffer for His name, &c.

What you write of being our debtors, and of "your readiness to serve us in the same way of duty and love," [I] would say, you are not indebted to us at all ; for we have but given you a little of what the Lord hath lent to us ; and, therefore, His debtors you are, of whose you have received by us. And for your readiness to serve us the same way, we make no question but you will so do, (if occasion) ; but we hope in this thing the Lord will be gracious in sparing us, and, with us, His people round about ; who, we doubt not but will judge themselves concerned in bearing their part in such losses.

Hitherto we have (through mercy) escaped those snares that are before us ; and, by prudent privacy, we sometimes enjoy our church privileges, without detriment. The last first day, the whole Church was together before day, [see p. 47] and we had a comfortable day ; one was added to our company. We bless God that you are so owned with the blessing of increase ; as for us, we have but now and then, a single birth ; the Lord increase you yet more and more, and grant you may multiply into thousands. Amen.

Brother, the enclosed I received this day, and was desired to take care that they might be conveyed ; I have given them this cover ; you may rejoice [that] the fame of your sufferings is spread abroad, and you are much upon the hearts of those that have heard of you, and of

your losses. I doubt not but you will take notice of those that take notice of you, and gratulate them for their remembrance, by writing to them.

And now (my brother) let us be upon your hearts before the Lord, that we may be a people, faithful to our Lord and King; for whose prerogatives we desire, with you, to witness against this evil generation. Let us be remembered to the whole Church, and, if you think meet, you may communicate this, though from me singly intended for yourself.

I shall wait an opportunity to visit you, and to give you personally—[illegible] of thanks for your christian entertainment, long since. At present our affairs with me are burdened; which, as we have to do with things of this life, stand in our way. Further, I would come in a convenient time, which you may best be able to give the cognisance of.

I shall not now further enlarge, only to desire that I may, by name, be recommended, in all christian love, to the whole Church, when assembled together. So, fare-yewell in the Lord; and let it be said of Crossfield, JEHOVAH SHAMMAH.

Your affectionate Christian Brother,

GEORGE LARKHAM."

The 31st of the 5th Month, 1671.

LETTER IV.

Mr. Richard Ashurst, Mr. Pennington, Mr. Thomas Fletcher, and others in London, sent substantial sympathy to Mr. Larkham, and through him, to some of his persecuted Brethren in the North. The following is one of his acknowledgments:—

TO MR. THOMAS FLETCHER, LONDON.

“Aged and Honoured Sir, and Beloved in our Lord,

Though unknown in person to you, yet, having been with others, known and owned upon the account of being in the service of your Lord, I could not but in a few lines take notice of your work of faith and labour of love; for we believe, that from such principles, you have been actuated.

Dear Sir, what shall I say to you? Let me tell you for your comfort, (and I am persuaded this will comfort you) that you have by this your deed, refreshed the bowels of several poor Saints in these parts, (your native soil); and, as to me-ward, you have abounded unto the riches of liberality.

And now, we, though you do no more desire a return of thanks for your gift, than we did desire a gift from you, yet surely, it is meet and becoming Christians, that we should acknowledge the goodness of the Lord by you; and now, O Sir, that this fruit may abound to *your* account and the account of *all* that have so freely and plentifully, upon a bare motion for us, communicated to us.

As for myself, I can say that though I have been cast in a poor part, and among the poor of the flock of Christ, and besides, have had a great charge, and some troubles, which have been cause of despair, yet hitherto, I have not wanted; for the Lord hath made the years of former plenty to answer these late years of famine, unto this day; and the Lord hath given us a contented spirit. Yet notwithstanding, surely ye have done well that ye did communicate to our encouragement; Phil. iv. And this I may say farther, with the assistance from that chapter, *from whence* we borrow many of our expressions, “no

Church hath (that I know) communicated with me as concerning giving and receiving but ye only."

But let me not enlarge the grounds of a right spirit only in London ; *wheresoever*, let it be known by yourself and the rest of the friends of the Lord helping in this matter, that I have received for myself and some of my indigent brethren and helpers, of that Epaphroditus, your brother, Mr. Allen Wilkinson, the sum of ten pounds [equal probably to £80 present value] which was sent by you. And as this is, according to Scripture, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God, so it hath been gratefully received of us ; and, in my own name and the name of my brethren, I return you thanks that you put yourself to the labour of collecting so great a sum, (as we account it) with the other brother, Mr. John Burroughs. I desire you to thank those godly brethren that have cast their *warming* [ardent] regards so far *North*, that we bless them out of our Zion ; praying them withal, that we may be in their remembrances, that we may be faithful to *their* Lord and *ours* to the end ; and serviceable to His people.

My affectionate love, in particular, to yourself, to whom (though at somewhat remote distance) I am related by affinity ; being married to the Fletcher family of Tallantire. My mother-in-law hath often spoken to me of you.

I should be glad to hear from you when you have opportunity. Farewell, and the Lord be with you.

From your unworthy fellow-servant to the King of kings,

GEORGE LARKHAM.

P.S.—Brother Wilkinson, understanding that I would

write to you, desired me to remember him to yourself, and Mr. Burroughs, at Mr. Laton's, in Coleman Street.

*Tallantire, near Cockermouth,
the 9th of the 1st Month, 1672."*

LETTER V.

"April the 11th, 1673.

TO MR. G. ARCHER.

Dear Friend and Christian Brother,

I have received your letter, and finding your desire in it, namely, *with spirit*, to give you my resolution from scripture, in two questions, I shall not defer to gratify you according to my light, and weak abilities. I shall not compliment with you, making it my business to speak of your ill choice of me for a casuist. In a word, your questions are;—1. Whether it is scriptural for a private man to take a portion of Scripture, (as a chapter in general, or a verse, or a sentence in a verse in particular), and speak from it for the benefit of his family, or any other neighbour or friend that joins with his family; grounding what he speaks, upon the rest of the Scripture, suitable to that which he speaks from. 2. Whether, if so, he may speak it *methodically*; *i.e.* by way of inference, argument, reason, and application. These are your questions.

The grounds of your desiring resolution to these questions, I shall not take notice of; only thus far, that to *me* they argue in you (without flattery) a conscientious and tender spirit. *Conscientious*; that would not do anything unwarrantable. *Tender*; you would not give any just offence to any that are godly. Well, I shall mind your cases as you have given them in, and I shall not go any *further*.

1. As to your first.

(1.) I wont say this, that I have not met with any that deny the scripturalness, *i.e.* the *unlawfulness* of such a practice; *i.e.* that a private man so capacitated, namely, *as a master of a family*, may speak from Scripture, whole chapter, or verse, or sentence, for the benefit of his family, &c.

Our godly Presbyterians in their "*Jus Divinum*," where they argue against private men's preaching, yet grant that parents and masters may exhort and warn in their *families*; yea, they *exhort* parents and masters so to do.—Page 78-80. Yea, they go farther, even beyond your case and practice; for they say, that characteristic teaching is the common duty of *all* christians, by THE ROYAL LAW OF LOVE. But, *opening* and *applying* Scripture, as I conceive, is teaching. I wonder, by the way, that any professors about you should take offence at your inoffensive practice; for, you do keep yourself within your allowed sphere; not acting as a minister, but as a *master of a family*. This is so far, then, from being sinful in you, or simply offensive to any, that it is your *duty*; and you are to be encouraged in your practice.

(2.) And, that I may cut this matter short, for I think the offence taken is chiefly from what you state in your second question, I shall briefly confirm the scripturalness of teaching for the benefit of your family, and those who may join with your family, from *commended example*, and from *command, precept, Scriptural injunction*. I will not add several reasons, because I would not be tedious, and, besides, I am straitened in time, and under some bodily indisposition.

[a.] For commended example, you may view and peruse Gen. xviii, 19, and let it be compared with Chapt.

xiv, 14 ; and eye the marginal term (*instructed*). Abraham instructed his family, questionless. Abraham made known the way of the Lord, which he commanded them to keep, &c. See also, Prov. iv, 4. This, it seems, was David's practice. Solomon, his son, gives that lecture :—"He taught me also, and said unto me, Let thine heart retain my words : keep my commandments and live." And, questionless, he taught him out of the Scripture then extant. But now,

[b.] Pass to command, or precept, and read yourself, for I shall not transcribe what you have, Exod. xiii, 8, Deut. vi, 7. Seq. Eye the marginal, cap. iv, 10, cap. xi, 19, Psalm lxxviii, 5-7, and above all Eph. vi, 4.

What should I say further ?

1. Undoubtedly you are as much (yea much more charged with the souls of your family) as any minister with the souls of his flock. Thus verily, Holy Hildersham, in his lectures on Psalm li. p. 267.

2. Shall wicked and idolatrous parents teach their children lies, and shall not godly parents teach their children God's truths, contained in the Scripture ? This were a strange restraint. For, Jer. ix. 14.

And, (my dear friend) do not we read of Churches, in *houses*, in the New Testament ? Rom. xvi. 5, 1 Cor. xvi. 19, Col. iv. 15, Philemon 2 : and why *Churches* ? but because Exercises were carried on in them, *i.e.* ;—such Church exercises as are not *peculiar* to a church community ; as prayer, preaching, or teaching, &c. But I leave this, and come to your other question ;

2. Whether, if so, *i.e.* whether if a private man, (*i.e.* one not a minister, yet the head of a family) supposing he may teach from the Scriptures, *some way*, for the benefit of his family, &c., may speak to it *methodically*, *i.e.* as you

explain, *by inference, &c.* I answer positively, *yes.* For, grant that a private man may teach his family, and I see no reason in the world, but he may teach the *best way* he can. What? May I teach my family out of Scripture, and not *prove* what I teach; *confirm* what I teach; *set home* what I teach? This were talking, not *teaching.* Objection; “but this is the proper work of a Minister alone,” say some professors that take offence, &c., about you. Answer;—

(1) Let them *prove that*, in all the Bible. But,

(2) I will say that preaching and expounding, in general, is not the proper, or *peculiar* work of ministers: though it be a *part* of their work, yet it is not *their* work *only*; and for this, read Acts viii. 4; compare it diligently with the coherence, [connection] and also Acts xviii. 26. Aquilla and Priscilla were private persons. Yea, Apollos himself, whom they instructed, &c., and who taught himself, and that in an arguing and convincing way from the Scriptures, Ver. 24, 28th of that chapter, was no other than a *private* man, for aught I can see to the contrary. I do not find that he was an ordained minister. And, I remember Zanchy, upon Col. iii. 16, observeth, “that Christians, *i.e.*, those that are not ministers by office, are bound to teach and exhort one another, privately.”

And let none say they may teach and exhort, and admonish, but not *preach*; for, exhorting, rebuking, teaching, admonishing, expounding, are the *same* for substance, with *preaching*: and this is always because those acts cannot be performed without an explication and application of the Word of God.

And what is this preaching, but a declaring, or publishing, or opening and applying Scripture truths to

persons ? And is this *peculiar* to a minister in office ? I trow not, from the last Scripture, already pointed at, Acts viii. 4 ; as also, from the known practice of Scholars in the Universities ; yea, [of] many in the country, who preach, not being ministers, set apart formally.

But, your secondly, I say further, that this way of preaching in inference, reason, and application, or in such a method as is now used, is so far from being proper to a minister *as a minister*, that

(1.) I find it not used by the ministers in their preaching, in the New Testament.

(2.) It is not the way that many ministers use in *this* day. We *might* say that those do not *preach*, that use not this method for the formality of preaching God's Word ; but *that* is a mistake ; preaching lies in the *declaring, publishing, opening Scripture truths to people*, whatever method be used. Besides, it is well known that this method of preaching, in England, was first brought up by Mr. Perkins.

I might say more. Upon the whole, your late assumed practice is not unwarrantable, in preaching to your family for their benefit ; and if others will come in, I see no ground you have to hinder them. I am confident you do not thus practise, in opposition to the ministry, in contempt of it. Surely you own, by waiting on good ministers, that ordinance of Christ in His Church ; or else, you are altered in your judgment. The business might be more nice to some, if you went out of your own house, &c.

But I can hardly write, having an extraordinary great

pain, fallen into my writing arm, very afflictive to me. You must pardon my brevity; if the Lord let in any light by this that I have written, bless Him, and pray for me, who love you in the Lord,

GEORGE LARKHAM.

P.S.—You may make whatever use you can of this yourself, but I am not willing that what is for *private* satisfaction”—[illegible].

The Church of England is awaking to the importance of lay agency, and the Bishops are declaring themselves in favour of using it. The language of Dr. Magee, Bishop of Peterborough, (which we transfer from the *Nonconformist* of June 22, 1870,) is so strikingly similar to Mr. Larkham's in the above letter, that we cannot withhold it;—"The laity had other rights and duties besides that of merely dealing with the finances of the church, and the social work of the parish. The laity had the function of teaching. It was a great mistake to suppose that the work of teaching was confined to the clergy. There were functions reserved to the clergy, but that was not one. In the parish church, the appointed pastor should alone preach to the congregation from the pulpit, clothed with authority to do so; but outside the church there were places where the labours of an Evangelist layman were very desirable. It was within the province of any layman to hold cottage lectures, and expound the Scriptures, and to preach to the laity. That was the right and duty of every Christian layman, and it was a right which the Church had not denied to them." [One of the Bishop's predecessors, (Henshaw) who was co-temporary with Mr. Larkham, held different views. See p. 45.]

8.—SERMONS.

Four of Mr. Larkham's Sermons have been preserved; three of them were delivered at All Saints', Cockermouth—two on special occasions, the other in the ordinary course of his ministry, and the fourth at Carlisle, before the County Magistrates. The following is the substance of three:—

SERMON I.

“A SERMON PREACHED AT COCKERMOUTH, MAY 10TH, 1654,
BEFORE THE MINISTERS THERE ASSEMBLED.”

“Reverend and Honoured Brethren in the Ministry, and you, my neighbours and friends.

I could have wished that in so solemn an assembly, I might have sat down a hearer, and not have ascended to be a speaker. You know my youth, and I know I am conscious of mine own weakness. From these two mediums, I might have argued out a dispensation from this imposition, had I been present. I should not by silence, for our work's sake, for your sakes, for the people's sake, (who are now assembled) for mine own sake, have given consent to this my present unaffected and too much unprepared appearance.

But I shall not stand to apologise for myself. Let my youth and weakness, which might, if considered, have excused me *from* speaking, now excuse me *in* speaking (to you, my humble and candid Brethren).

What I have to speak from the Lord, not in elegance of phrase, (for silver and gold have I none) but in all plainness of speech, is out of that text of Scripture, Acts xx. 28-32. ‘*Take heed therefore unto yourselves, and to all the flock over the which, &c.*’

The text you see is large ; it were pity you should go away empty from so full a text. I pray God you may not [either] through my weakness, or your own indisposition. The words are seasonable. The Lord grant they may be to us '*Apples of gold in pictures of silver.*' Prov. xxv. 11.

These words are a part of the holy and affectionate Apostle Paul's speech to the Elders of the Church at Ephesus, as you may collect from the 17th ver. of this chapter. The Apostle being now travelling up towards Jerusalem, and knowing the things that should befall him there, passing nigh by Ephesus, where he had planted a church, he sends for the Elders of the church unto him. And they being come unto him, he speaks to them and prays with them, and so takes his leave of them.

In his speech we have him doing two things especially ; his speech we have from ver. 18, to 36, he prays with them there in that verse :—

1. He declareth unto them what he had done, and what should befall himself, which he did expect, &c., to the 38th ver.

2. He declareth unto them what they should do, and what should befall them, (which they should expect, and accordingly fit [prepare] for,) in the words of my text, '*Take heed therefore, &c.*'

There are other passages in the speech, but these are the main. We shall not look to anything out of the verses read unto you. What Paul here speaks to, and for the Elders of the Church of Ephesus, that shall I speak to you and for you, my Brethren in the Lord. To you, in the words of the first verse of the text : *For you, in the last verse, 'I commend you to God, &c.'*

The whole text may fall into these two general parts ;—

I. We have what Paul commends to those, to whom he here speaks. Ver. 27-31, '*Take heed, &c.*' You may observe two things.

1. The charge itself, laid down ver. 28, and inculcated ver. 31.

2. The grounds of such a charge. Ver. 29, 30. '*For I know that after my departure, &c.*' "

After numerous remarks he proceeds,—“I shall hint at many things, not standing on application, considering the intelligency of you, my brethren, and how that a word to the wise is enough. In this charge of the [Apostle] you may take notice,

II. We have to whom Paul commends them. Ver. 22.

1. To whom ?—To God.

2. To what ?—To the word of His grace.

3. To what end ?

(1) For establishment, edification, and growth here. '*Which is able to build you up, &c.*'

(2) For glory amongst the saints hereafter. He commends them unto God, as the Author of Grace and glory ; to the Word, as the instrument working increase of grace, by tending like a lantern unto our feet, Psalm cxix. 105, unto eternal glory.

Thus, at length, I have given you a division, or brief analysis of the words of the text. And now the Lord assist me in speaking further the mind of God."

Then follow critical and illustrative observations at considerable length.

SERMON II.

“ON A DAY OF THANKSGIVING, MAY THE 23RD, 1654.”

“Hearken to the Word of God, as you shall find it written in Psalm xl. 5.—‘*Many, O Lord, my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.*’

Brethren and well-beloved. We are, by Authority, invited this day to an angelical duty. . . . These considerations, and many more which might be proposed, let them be quickening to our dull spirits, that we may be lively, this day, in the life of saints; which is, that they may enter into His gates with thanksgiving, and into His courts with praise; that they may be thankful to Him, and bless His name. Psalm c. 4.

Behold, Powers on earth invite, Powers in heaven incite; and God hath vouchsafed matter to make a song. Heaven is opened, let us keep it open.

God never looks down on any nation as He hath vouchsafed to look on us in this nation. Oh, now let us regard the mercies of the Lord, and the operation of His hands; lest at length, He destroy us, and not build us up. Psalm xxviii. 5.

But where are the nine? Luke xvii. 18. Are we not all engaged by the two grand national mercies, of unexpected prayer with our neighbours and brethren the States of the United Provinces, [and] of plentiful rain from heaven, when the land was like a wilderness, parched with drought? Yet here is but the tenth to praise God. I fear me this is the general average of the most places in the nation.

Oh, unworthy England, oh, unworthy England ! Happy art thou, O England, in regard of God's dealings with, and actings for thee ; unhappy, in regard of thine unworthy carriage to God, who hath made thee and established thee. Deut. xxxii. 6. But I may not stand here.

I have read a Scripture text to you ; to me it appears a suitable Scripture to be treated of, in so solemn a time ; when Scripture expressions suit our own experiences, they are very taking. David saith here, '*Many are thy wonderful works ;*' we may say likewise, experimentally, '*Many, O Lord, our God, are Thy wonderful works which Thou hast done.*'

Beloved, I would have you know one thing, that when on such days as these you meet together, your hearing of a sermon is not your praising of God. That is a mistake. But now you hear a discourse, that so you may be quickened to praise God. It is the minister's work to quicken you, and direct you ; but the work of praise itself cannot be done by a proxy : you must praise God yourselves, and give thanks to God yourselves.

Now here in this text, we have to quicken you, and to direct you in your thanksgiving this day.

I. To quicken. O consider the works which God hath done.

1. The number of them. Many, innumerable.
2. The nature of them. Wonderful, admirable.
3. The object of these works. Us, to us-ward.

II. To direct you from this text, also.

1. Declare and speak of them.
2. Admire and stand amazed at them.
3. Possess your souls in ability to praise God for them."

Then follows an earnest, and powerful discussion, and the whole is brought to a close in a searching appeal, reminding his hearers of some of the works of God, in national deliverances; as for example, “the overthrowing of the Invincible Spanish Armada, proudly so called, in Queen Elizabeth’s days, and the discovery of that hellish Gun-powder Plot, in the beginning of King James’s reign. Were not these two wonderful works of God, for this nation? Pray consider. They were two wonderful deliverances.

1. The overthrowing of the Fleet was a wonderful deliverance. For

(1) Never such a power came against England as at that time.

(2) Never had an enemy greater advantage, than then, by reason of the numerousness of the Catholic party then in England.

(3) The Forces to oppose such a Power, were but small comparatively.

(4) Their coming so near, even to the sight of the land.

(5) A wonderful deliverance, in that it was speedy.

(6) A wonderful deliverance, because little of man was seen in it.

(7) A wonderful deliverance, a deliverance from Spanish bondage, and from cursed Popery and Idolatry. Oh, then God wrought a wonderful work for this nation!

2. The discovery of the Gun-powder Plot, was a wonderful work and deliverance of this nation.

(1) Consider the means by which the discovery was made. A letter written in dark expressions, &c.

(2) Consider the time was immediately before the stroke.

But let us speak of the many great and wonderful things God hath done for this nation, in our own days.

1. He hath thrown down the mighty who oppressed His people.

2. He hath raised up, [such] guides from time to time as have done worthily.

3. He hath made his people victorious over potent, proud adversaries.

4. Beyond expectation, He hath given this land peace on every hand.

5. It is [a] wonderful work of the great plenty notwithstanding all the plunderings that have been.

Now to apply all. Let us be speaking of the many wonderful things God hath done for us. Let us speak,

1. Feelingly.

2. Admiringly.

3. Continually.

Motives ;—

1. It is your duty.

2. It is unworthy, the contrary.

3. You shall have more, [*i.e.* cause of thanksgiving].

4. Your meditating will do you much good in point of experiencing this."

SERMON III.

"AT THE QUARTER SESSIONS, CARLISLE, OCTOBER THE 4TH, 1654."

"*Let us hear the conclusion of the whole matter : fear God, and keep His commandments : for this is the whole duty of man,*"—ECCLESIASTES XII. 13.

"HONOURED AND WELL-BELOVED. I have made choice of this Scripture, that in it I might present you with a summary abridgment, and concise epitome, of Divine

Statutes. I doubt not but you have many abstracts of human institutions, and manuductions to your magisterial duties, but the SCRIPTURES ARE THE MAGNA CHARTA OF CHRISTIAN COMMONWEALTHS.

As it is most meet that Magistrates should be learned in the common and Statute law of men, so especially in the Divine Statute law of God: which is the *regula regularum* of human ordinances. I dare not deny, nay, I dare avouch, that you, the RIGHT WORSHIPFUL BENCH are learned in both the laws of God and man; and, therefore, I might be silent as to my intended scope and drift. But the due consideration of two things impelleth me on to boldness in my first resolution.

1. The consideration of your *true* nobility. That I know, and do believe you will receive the word with all readiness of mind; yea, although it be dispensed in much weakness, a child shall lead you (*truly noble*) by the hand of Scripture. And this is that which makes gentlemen *noble*, yea more noble than nobles, when they receive the Word, *with all readiness of mind*, ACTS xvii. 11.

2. As the consideration of your true nobility, so the consideration of *human necessity*, by reason of mind debility in the best; so that it is needful to put you always in remembrance of these things, though ye know them, 2 PETER, i. 12.

To charge you now with a remembrance of all Divine Statutes would be prejudicial to my strength, and more prejudicial (possibly) to your COUNTY OCCASION; and, therefore, acceptable brevity shall confine me within the limits of this compendious Scripture. The sum of God's *whole WILL*, and man's *whole DUTY*, every man's whole

duty. 'Let us hear the conclusion of the whole matter : *Fear God, &c.*'

There are two things which are required especially to Divine instruction, *i.e.* *plainness* and *soundness*. The devil, *assensis vicibus*, makes advantages from the contraries. Former soundness in preaching was made fruitless by *quaint* eloquence ; present plainness, by *corrupt* notions. I shall desire, with your approval, to use great plainness of speech, 2 Cor. iii. 12, and, according to the Apostle's instruction, hold fast the form of sound words, 2 Tim. i, 13.

Briefly, therefore, to hasten to the text before us. These words are the epilogue of a learned and experimental tract. I will speak but a word of the Author and method of this book as prolegomena to the text, and so fall in without affecting a long connection.

1. The Author of this book was a learned, potent king, who had many comforts bestowed on him, and wisdom to use them all ; yet, he fell from God, 1 Kings, xi. 4. It is not learning nor riches will make men pious, nor keep them so. Possibly, yea most commonly, these gifts they draw the soul from that which might engage the creature to God. If a Cedar of Lebanon, if Solomon was drawn from God by his wives, how may we fear seduction and falling from God, who live among *witches* ? false teachers are bewitching creatures, GAL. III. 1. '*O foolish Galatians, who hath bewitched you ?*' But to return to Solomon, the undoubted author of this book, v. 1 of 1 chapt. Where mighty things are done without human or Divine wisdom and strength, there must be an acknowledgment of a diabolical power. He was a great king ; he fell greatly from his God ; yet he rose again : this is comfort to the

elect of God. Though they fall, they shall rise again, MICAH vii. 8. Solomon's fall was open; so was his repentance; for this book may be called the book of his *retractions* for former sins and vanities; vii. 5.

2. Touching the method of this book, Solomon doth two things in it, as those that sow good seed. They first [dig] up the stubs that may hinder the rising and growing of the seed, and they then sow. So Solomon in this book.

(1) He takes away men's hearts from the vanities of the world (or at least strives so to do). . . . and then,

(2) He points at that which men should set themselves about, in the text,—*'Fear God, and keep His commandments.'* This is the conclusion of the matter, or the end of the matter; the end of all. I have spoken experimentally of the vanity of all things in order to happiness is that men may be settled in the belief of this, that the fear of God and the keeping His commandments, is that alone which will make happy. For you are to know that Solomon's scope in this book, is to demonstrate plainly, wherein true happiness doth consist. Negatively; not in [the] enjoyment of any natural, sublunary, created excellency, whatsoever; whether knowledge, pleasure, honour, riches, &c.: all these are vanity.

Affirmatively; in the enjoyment of God; in His true fear and obedience.

The text is *formally*, an abridgment of the means of their happiness; *materially*, an exhortation to fear and obedience; as being all God requires of man; of any man, every man; Deut. xx. 12.

This text is the Scripture abbreviated. Two parts in the verse;—

I. An exordium, stirring up to attention—‘*Let us hear the conclusion, &c.*’

II. An assertion, stirring up to practice.—‘*Fear God, &c.*’

It is observed by Annotators that the verse begins with a great letter in the Original, which is to excite to the more heed and attention ; the whole sum of the duty of man being contained in the ensuing saying. Take only this note (though I might draw out many, viewing every circumstance in these words) that every man ought to give good heed, and should be all attention to the duty God requires of him. There are general duties belonging to all men. There are those duties God requires of some men, according to the places which He hath set them.

I shall speak a word, briefly, of the duty of **MAGISTRATES**, who are *gods*, according to Scripture language upon that truth, **PSALM LXXXII**, 1-6. The place in which you are set, and the Office to which you are called, is to be *Custodes . . . tabulæ*. You are, therefore, to look to your office to see that the commandments of the ever-living God, in whose hand your breath is, and who hath lifted you up above your brethren, be not broken, but carefully kept and observed. Being broken, you are to avenge the quarrel of God, for you are Ministers of God, and avengers to execute wrath upon him that doeth evil, **ROM. xiii**, 4. This is your *duty* ; I need not say the *commandments* ; they are better known notionally, than kept practically. If any man be a blasphemer, a swearer, a sabbath breaker, injurious any way to God or man, they fall under your verge ; and it is your duty to put in execution the penalties in such cases provided us. But here is the great *remora*, a sufficient excuse for unfaithful stewards to their God—

' Evil doers are not presented to us ; we shall excuse when any present.'

Suffer me, RIGHT WORSHIPFUL, with a ministerial boldness which cannot justly be denominated impudency, to mind you of two or three things ;—

1. Consider the text before quoted, *Psalm lxxxii*, 6. *' I have said you are Gods.'* The eyes of God are in every place, beholding the evil and the good, *Prov. xv*, 3. In like manner should your eyes be in every corner of a County, if you answer your place. There is a notable Scripture, *Gen. xviii*, 21, *' I will go down now, and see whether they have done altogether according to the cry of it.'* You hear, questionless, that there are such and such places, in which sin and wickedness are rampant. The very rumour should put you upon further enquiry. You are not idols, the bare work of men's hands ; they have eyes but they see not, *Psalm cxv*, 5. Again,

2. Consider whether or no men's defect in presenting and presentation, do not arise from a double fault in yourselves ; *i.e.* the want of strict charging, even with threatening, such as are concerned especially to present evils to you, in their respective places. I know, and am persuaded that this neglect is much the cause of former defect.

I have observed the constables are very careful to present every one that brews, to those that are to take the Excise, because they know the charge laid upon them, and penalty in cases of faultiness. Would you but be so rigid for God's cause, as they are for their own gain, *you* would have more honour ; *God* more glory ; *His people* more comfort.

2. Consider whether or no the want, or backwardness, in others' presentation and presenting, do not arise from

a Gallio-like frame of spirit ; discernible in yourselves, when evils are presented ? Read, I pray you, *Acts xviii.*

14. If men see you not zealous in punishing, nay rather, looking on such as present, as being pragmatistical persons, it cools the courage of otherwise well-meaning persons. Let all the world know that you will be zealous for the Lord ; let all see your forwardness and willingness.

8. One consideration more, RIGHT WORSHIPFUL,—pray let it not be offensive,—whether or no, if the State did make provision that Magistrates should live upon the fines of the people, that those great mulcts for swearing, drunkenness, (and so put the case that all manner of sin punishable by the Magistrates were finable) I say, whether or no if such provision were politely made, you would heed such an excuse ? Oh, in the name of the Lord, give attention to your duty. Though you have no seeming outward advantage by zeal, yet the Lord will remember you for good, *Neh. xiii. 31*, and great shall be your reward in heaven.

If I were to speak to unbred gentlemen, I would report another *remora* in the way of the execution of judgment ;—fears keep men from action ; Magistrates from execution ; and therefore Magistrates should be men of courage,—*Nehemiah's*. But, *degeneres animos timor arguit*. I should rob you of gentility should I but think you were men of timorous and low spirits.

But I return to the point. It is the mind of God that every man should give good heed to the duty He requires of him. (Let us hear the conclusion of the matter). This solemn exordium, prefixed to the general duty of man, is the foundation of so practical, considerable *assertion*. I might apply this to my Fathers and

Brethren in the ministry. Our duty is to preach the Gospel, to feed the Church of God. God looks that we should do our duty, though we meet with sinking discouragements; Acts xx, 28, '*Take heed to all the flock over which the Holy Ghost hath made you overseers to feed the Church of God;*' and, woe to us if we preach not the Gospel, 1 Cor., ix. 16. Necessity is laid upon me, yea woe is unto me if I preach not the Gospel. Obj.; 'Ay, but we are every where spoken against.' It is true. But so was Christ; and He endured the contradiction of sinners; Heb. xii. 3. The more we are spoken against for truth's sake, the more let us speak. Obj.; 'Ay, but we do no good.' But oh, what though we do no good, yet, let us wait on our ministry; being assured God hath sent us. I remember I have read of Father Latimer, when he, meeting with one who had been a minister, and asking him why he gave over preaching, and said he, 'I saw I did no good;' he answered, 'A most wicked reason. *Let us do our duty, and leave the success to God.*' ..

Let us make it our business to serve God, and set about His work. In order hereunto observe three things;—

1. We must have respect to the whole service of God, Psalm cxix. 6.

2. We must serve him with the whole man: we must employ all the faculties of our souls, and members of our body, in God's service.

(1) God, He regards the heart, and that first, Prov. xxiii. 23. Again,

(2) Our understanding must be employed in the service. Vain thoughts must not lodge within us. We must be plodding and continuing for God. You, Magistrates, how you may promote God's glory in the County, should be your serious thoughts in the night season.

(3) Our wills and affections must be for God. So, our members,—eyes, ears, tongue, and all; they should be employed in the service; our eyes to see His works, our ears to hear His word, our tongues to plead His cause, for His truth.

3. The service of God must take up our whole time. *'Be thou in the fear of the Lord all the day long, Prov. xxiii.*

17. We must make religion our every day work, not Sunday work only; we must be constant in the service, piety must be continued till we come to heaven. O, it is not good to serve God by fits, as many do.

I am straitened. I should have pressed this exhortation of serving our God with the whole man, with several motives, and given directions *how* we must serve Him with the whole man; but I am conscious of your great patience, and, possibly, you of the HONOURABLE BENCH, have many businesses; therefore I shall end here, only beseeching you, particularly in these my last words, to employ your whole man in the service of your good *Master*; who will give you a good reward.

And consider in all your actings what is brought in, in the next verse to my text, 'GOD SHALL BRING EVERY WORK INTO JUDGMENT.' "

5.—BIBLICAL DICTIONARY.

The subjects of this Dictionary are arranged in alphabetical order in a small folio MS.; we must limit ourselves to a very brief selection.

A.

"ALIENATION.—There is a double alienation. 1.—One is the alienation of a thing in law, *i.e.*, when a thing passes *from one hand to another*, when it passes from the right

one, and is transferred to another, so it becomes another man's. Thus man is alienated from God; now he is become another's, and fallen under another power. 2.—There is another alienation, and it is natural, an alienation in nature, when a thing passes from one state to another; as when a thing is corrupted, it is altered and changed from the former state of its being. Thus also man is alienated from God.—Symonds 2 Cor. v. 7, p.p. 151, 152.

D.

DARKNESS—has a fourfold signification in Scripture. It is put for ignorance, Matt. iv. 16. For ungodliness, 2 Cor. vi. 14, Eph. v. 8. For horror of conscience and confusion of spirit, Isaiah l. 10. For obscurity and dishonour, confusion and desolation.

F.

FACE OF GOD, taken in Scripture several ways, 1.—Sometimes for the essential glory of God, Exod. xxxiii. 18-23. 2.—Sometimes it is put for the favour of God, His love. 3.—Sometimes for the anger of God, His wrath, Lam. iv. 16. 4.—Sometimes the ordinances and worship of God are understood by His face. Psalm xxvii. 8, xlii.—Caryl on Job.

H.

HEART.—The heart is taken, 1, properly for that part of the body which philosophers call the first living and the last dying in man. 2.—Metaphor. By the heart is understood the soul, or the whole inward man; for as the heart is the principal part of the body, so the soul is the principal part of man; and the failings and woundings of the soul, are to the whole man like the failing and wounding of the heart in reference to the outward man. 3.—As

the heart in Scripture signifies the whole soul or inward man, so it is put distinctly for those noble faculties of the soul, the understanding, the will, the memory, the conscience. Rom. i. 21, Matt. xxii. 87, Psalm cxix. 11, li. 12."





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Hrrata.

—o—

Page 5, line 5, *for* "mattins," *read* matins.

Page 13, lines 1 and 10, *for* "Bishops," *read* Bishop.

Page 14, line 13, *for* "Prdobaptism," *read* Pædobaptism.

Page 27, line 11, *after* "Oxford," *read* and Degree of Bachelor.

Page 31, line 3, *for* "£60," *read* £40.

Page 64, line 19, *for* "Kendall," *read* Kendal.

Page 76, line 5, *for* "abloquy," *read* obloquy.

Page 93, line 30, *for* "£180," *read* £100.

